

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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Selections.

Anniversary Speeches.

Our limits will only permit us to give extracts from some of the many excellent and eloquent speeches delivered at the recent anniversary of the American Anti-Slavery Society. The following is from Mr. GERRIT SMITH, who was the principal addresser.

In the month of December, 1833, the friends of immediate and unconditional emancipation, were summoned to meet in convention at Philadelphia, for the purpose of putting forth to the world a declaration of sentiments against Slavery, and to form an American Anti-Slavery Society. That convention was held. A declaration of sentiments was adopted; and on that declaration as a basis for all future action, a national society was at that time organized. That society is the one whose anniversary we are here to celebrate. For 17 years, through much trial and vicissitude, through sunshine and storm,—very little sunshine and a good deal of storm,—this society has annually met at New York. This year we do not meet in the commercial emporium, but we are here, as you perceive, in Syracuse. (Cheers.) We are not permitted by a power greater than liberty in this land, greater than the Constitution of the country, and aspiring to be greater than the law of God,—we are not permitted to hold our anniversary in the great city of New York.

Not a meeting-house, not a hall, can be obtained in that city for this purpose. We present ourselves under these circumstances for the first time to the good people in this part of the Empire State. It seems very proper that we should make a clean breast of it at once, and tell you precisely who we are, and what we are, that you may decide for yourselves whether we are worthy of "bonds" or of "death." I therefore call upon one who has been early in the cause, and who has been most faithful, most untiring, and most uncompromising, one whose name is appended to the declaration to which I have alluded—my worthy friend and coadjutor, Samuel J. May, to read that declaration.

Mr. SAMUEL J. MAY then read the Declaration of the Philadelphia Convention.

Mr. GARRISON then resumed: Such are the sentiments, the purposes, and the measures of the American Anti-Slavery Society, and from them, I believe, that society has never swerved in the least degree to this hour. Why then should not this society be everywhere welcomed; if not in the midst of Slavery at the South, at least all over our free North? Why is it that if slaveholders, and slave-breeder, and slave-drivers must combine against us,—the friends of freedom,—professedly such, aye, the Christians of the free States are not one with this Society, and united for the purpose of abolishing Slavery? We utter no new doctrine,—we promulgate no new truths. There is nothing radical, nothing ultra, nothing fanatical in all that we aim at more than can be found in the declaration of American Independence, and in the Gospel of Jesus Christ. And yet as I remarked, at the outset, this society is not allowed to hold its regular anniversary in the great city of New York; a city with half a million of people—a city swarming with churches built and dedicated to the worship of Almighty God, and to the honor of his Son, our common Saviour and Redeemer; a city supplied with magnificent halls, and yet not one among all of them, can be obtained for any amount of money, or on any other consideration, because the spirit of Slavery has entire mastery over the city; because the mob spirit rules the city of New York; because they who are willing to allow this society to hold its meetings there, are overawed in the presence of that brutality which pervades that great city. It is not enough, it seems, for the slave power in the slave States to say to every man, "whoever undertakes to impeach me, or to say ought against me, shall die." You know that that is the case in the slave States. There are brave men and women too I know all over the free States; but is there one man or woman brave enough to go to the Carolinas, and there stand up and protest against Slavery in the name of humanity, and to recognize the slave as a brother man, and to arraign the slaveholder as a man stealer? I will not impeach the bravery of those who are here, or elsewhere, but I mean to say that whoever dares to do this, be it man or woman, that person would perish in the attempt. In all that vast extent of country there is no such thing as a free conscience, a free mind, a free speech. There are thousands of pulpits in the slave States, heterodox, and orthodox of all forms in religion, and yet there is not a single man filling any of those pulpits, who dares openly to remember those in bonds as bound with them. There are multitudes of churches in all the slave States naming the name of Christ, and yet among all these churches there is not one that dares boldly and uncompromisingly to grapple with Slavery on the spot? If it should make the attempt, would it not perish? Such is our condition in the year 1851, as pertains to the Southern portion of the country, and to those associated with and interested in the slave power at the

North. We here at the North are no longer to have any thought, any opinion, any freedom of speech, or the right peaceably to assemble together to discuss the great cause of liberty—at least it seems not in the great city of New York. We are no longer to be tolerated. We are asked what have we at the North to do with Slavery? In reply I will reverse the interrogatory and ask, "What has Slavery to do with us at the North?" We have at least the freedom of talking about liberty. If in the slave States we may not speak against Slavery, may we not among our own free institutions, lift our voices in favor of our free institutions and against Slavery. What has Slavery to do with us? Instead of this, we should, I think, be asked, "what have we not to do with Slavery?" The present week is the great anniversary week in the city of New York, at which all our great religious bodies come as unto Jerusalem in days of old, to talk about "what God has done for them," and to renew their pledges upon the altar of Christianity, that they will be held for God, and glory in the cross and despise the shame. They are this day talking about those in heathen lands who have not the Gospel of Christ, who are deprived of the word of God, who are perishing by millions, and they claim to pity those lost and ruined ones, and to be willing to do anything for their salvation. Why is it that those religious gatherings are tolerated in the city of New York, if the American Anti-Slavery Society cannot be tolerated. If they are doing the work of the Lord, which is a work of freedom, and if they do not compromise with oppression, how is it that they may meet securely and safely and popularly. All doors are open to them, and no one molests or makes them afraid. They are willing to be Christians only so far as it shall cost them nothing. They are willing to be Christians so far as it is fashionable. They are willing to make sacrifices in the cause of God only so far as they will not be called upon to part with anything. Their professions are hollow and hypocritical; for if they do not think of the heathen within their own doors, under their own laws, who are deprived of all light and knowledge, if they will shake hands with those who make the heathen in the land, then I say that they only pretend to pity those after off. It is an evidence of hollowness and of hypocrisy that calls for the rebuke of the Christian World. Ours has been stigmatized as an infidel movement. How infidel it is you have just had an opportunity of judging by the declaration of sentiments which has been read. We are infidel to the devil,—infidel to Slavery,—infidel to that power which is turning the rational creatures of God into mere merchandise; but we are loyal to God,—loyal to Liberty,—loyal to the rights of man, and we mean to live and die so, God helping us. (Loud cheers.)

In the true sense of the words, no movement in my judgment, in the world is so deeply religious, at the present time, as the Anti-Slavery movement. True it is branded as disorganizing, as fanatical, as infidel; so was it with primitive Christianity, so with every large and radical reform; in every age of the world, they have been branded with such opprobrious names. Jesus and his Apostles were not infidels in an evil sense; nor were the noble army of martyrs and confessors, nor the Puritans, nor were Luther and his associates infidels, although branded as such. So making ourselves one with them, we boldly say we are not infidels. Our cause is the cause which they advocated, and we claim the spirit for which they were so nobly characterized. To this cause we have not summoned the vile, excepting they have come to hoot and mob us. The vile have no sympathy with us. We are yet thought so dangerous a body of men that we are to be mobbed by ruffians such as Rynders and his crew in New York. The New York Observer has no affinity with *The Liberator* and its Anti-Slavery sentiments. This cause has no companionship with Bennett's New York Herald.

In Boston, we are shut out from Faneuil Hall; its doors are bolted and barred against liberty; chains have been put around our court house, and the Slave Power rules the city. But we made our appeal from Boston to Worcester—from Faneuil Hall to the heart of the Commonwealth, and that heart proved that it was in the right place, and gave us a most enthusiastic welcome [loud cheers]. Now, people of Western New York and Syracuse, what do you say? Will you let us speak here? (Cries of "aye, aye," and immense applause.) Shall we say just what we think on the subject of Liberty and Slavery? Will you defend the right of speech? [Loud cheers.] I am sure that, in this matter, your hearts will be as the heart of one man; however you may differ on minor points. I know that for the people of the North never will surrender the right of free speech [Enthusiastic applause].

And as for putting down this movement by violence, by any Presidential proclamations, or otherwise, the attempt is not only absurd, but it is impious. What is it that terrifies this nation? It is not man; man is puny. It is God, by his spirit moving upon the people, that is the power. Calling this nation to account for its great iniquity, and the tyrants and their abettors tremble, and well they may.

Can we doubt what will be the result of all this? That sooner or later the triumph, the Jubilee is to come. The songs of the redeemer, like the voices of many waters, are to go up thundering heavenward [applause]. I long to see that day, for the sake of so large a portion of our countrymen who are enslaved, as well as for the sake of their enslavers. I want them to see how much better it is to love the living God than to bow down to Moloch, and worship Satan as God. Nothing can stop this movement. All the signs of the times are glorious. It is true that, by cunning and lying, they stole poor Sims from Boston, the other day; after that

came Sumner [enthusiastic cheers]. That is only the first drop of the coming shower.—Put down this cause! They will never bind the spirit of Freedom; it will go on, and ultimately it must triumph. [loud cheers.]

GERRIT SMITH, who was on rising received with great and continued applause, said:

I will not express to you, sir, all the pleasure I feel in this visit of the American Anti-Slavery Society to the city of Syracuse. I hope that you and your associates will feel yourselves to be at home amongst us. I hope you will feel that you are not among strangers. Most of us are strangers to you, though you are not strangers to us. We have long known you, though we have not before, at least many of us, seen your faces, or heard your voices, still, I say, we have long known you. We have known you from the productions of your pens, from the numerous reports of your works of faith and your labors of love. We recognize you, sir, and your noble associates as the pioneers of our great and glorious Anti-Slavery Cause. And not only this, sir, but we recognize you as having well followed up what we have well begun. [Cheers.] We have to say, and I lament the necessity, to some Abolitionists, "ye did run well." We can say this of you; but we can add, and "ye did continue to run well." [Loud cheers.] I hope, sir, that you will feel yourselves at home amongst us. We welcome you from the very bottom of our hearts. We welcome you to the city of Syracuse in the name of free discussion. I welcome you to this city of free discussion. You have referred to your remarks, to the outrage on the right of free speech which the City of New York has been guilty of. Honorably, gloriously does the rising city of Syracuse contrast with the great city of New York. [Cheers.]

Yes, sir, we welcome you to the city of Syracuse. We welcome you to Central New York. We welcome you to our homes. We welcome you to our hearts. And not only is it the American Anti-Slavery Society that we welcome,—we welcome also George Thompson. [Immense cheering.] For he is a foreigner, he is not, perhaps, technically a member of the American Anti-Slavery Society. I know that he is substantially such, for I know that his heart is in the full sympathy with your principles and the spirit of your measures. We welcome him, and are glad to see him again. We shall be glad to come once more under the fascinations of his eloquence. We shall be glad to hang once more upon those lips, all of whose utterances are constructed to Truth and Freedom. [Cheers.] We welcome you, and beg you to speak out freely, not to feel yourselves trammelled by any consideration. Tell us of our errors that we may correct them; for we Abolitionists of Central New York have no secrets. We are willing to receive light into our minds from any source whatever. Our hearts are open to the influences of truth, come from whatever quarter they may. Speak out to us freely; we shall receive it in all the affectionateness of our hearts, whatever you may say to us.—[Cheers.]

Rev. SAMUEL J. MAY, of Syracuse, next addressed the meeting, and was, on rising, greeted with much applause. I thank Mr. Gerrit Smith for his generous reception of the American Anti-Slavery Society, with which I have been identified from the beginning. Coming from him the most distinguished philanthropist of New York, this welcome is peculiarly grateful. [Applause.] For one, I am more especially gratified by his generous words, because there are many in all this community who may not have supposed that he and those who are known in this region as the most uncompromising Abolitionists have been, and are still, so alienated from the New England Abolitionists but that he and they may co-operate with such men as Mr. Garrison, Wendell Phillips, Mrs. Abby K. Foster, Francis Jackson and others, that could be named in that glorious company. [Applause.] But, sir, I do assure you I have known it to be otherwise since I have had the happiness of residing in this place. Soon after coming here I attended a meeting of the abolitionists of this region, known as the Liberty party. I was received by them with the utmost cordiality, and allowed to express my opinions whether they agreed or whether they differed from theirs, with the utmost freedom. I heard from them the most cordial expressions of regard for the American Anti-Slavery Society, however we were known to differ from them on the most uncompromising to an interest in the Anti-Slavery cause. I do not believe that it has ever been less in the bosoms of Gerrit Smith and his fellow laborers than in ours. [Cheers.] They have differed from us on one or two points, but in times past seemed to us of no little importance, because they tended to shape a different course to that pursued by us; but if they believed the Constitution of the United States to be an Anti-Slavery document, it has been with the determination to make it tell for the accomplishment of that for which by their interpretation they believed it to be designed, not less than we who believing the American Constitution to be a pro-slavery document have determined to do what we can to overturn it. Both they and we have aimed at the same result,—the overthrow of American Slavery, believing it to be the greatest curse of our country, as well as of our common humanity.

Edmund Quincy Esq., then rose to support the resolutions in reference to Mr. Thompson and the abolitionists of Great Britain. He said:

There are many things, for which this nation prides itself; many qualities of mind, of heart, and of character which America seems to think peculiarly belonging to herself, and which Americans seem to consider in a manner as their monopoly, to which they have an inherent right, and with which no one else may interfere. I think that it is entitled to one characteristic, one to which it does not always lay claim, and that is to

being the most impudent nation upon the face of the earth. We have heard of Milesian impudence, and of Gascon assurance. Various nations, have by the predominance of this attribute in their character had attached to their names the quality of impudence, of assurance, of audacity; but I do not think that there ever was a nation that has so richly earned the character of impudence as the American nation.

Why, sir, what is the whole tone of the press? The tone not only of the press, but that of the pulpit, the senate, of men in high places, with respect to the gentleman named in these resolutions, it is that it is a case of foreign interference. That because a man has seen fit to come to this country to do as he has a perfect right, to express his opinions upon any one of our institutions, that, therefore, he is an interloper, that it is a case of impudent foreign interference, that he is a man to be frowned down, and if he cannot be frowned down, he is to be hooted or pelted down.

Well, I should really like to know what our country would have been without "foreign interference." What is the very possession of this country by the Anglo Saxon race, but a case of foreign interference? When our Pilgrim fathers came to Plymouth, exchanged glass beads for broad acres, and drove out the inhabitants, what were they but interlopers, and what was it but a case of "foreign interference?" This country has been built up by the interference of foreigners. They have modified our institutions, and the character of our population. It has been one continued course of foreign interference, and yet we have heard no complaint of this interference with our affairs until a foreigner appeared to point his finger at the plague spot of the American nation, that which she was so careful to hide from the public gaze under the complicated folds of Church and State, before which she strives to conjure up the clouds and mists of prejudice so that we may not appear to the nations of the earth to be sick from the crown of the head to the sole of the foot.—[Applause.]

Americans did not repel the interference of Polish Kosciusko, of the Scotchman Mercer, of the English Lee and Sterling, or of the Frenchman Lafayette, in the struggle with the mother country! They welcomed them all, gave them commands in their army, welcomed any one who would dedicate his sword to the cause of freedom: men who, as Lafayette said to Thomas Clarkson, almost with his dying words, would never have drawn their swords in the cause of America if they had dreamed that it was for the establishment and maintenance of American Slavery [applause.]

There was no objection to these foreign interlopers, they were welcomed and tolerated, and when the chief of them returned to this country after an absence of forty years, with what a triumphal procession did he pass through the land, the nation's guest! And how had he earned that triumph? What had placed the laurel upon his brow, and sent the whole nation a shouting train after his chariot wheels? It was that he had done the very thing which now we complain of, in regard to a man who had dared to come and interfere with the domestic institutions of this country. Now, I must say that this is a very impudent nation [cheers], a nation that will make such a distinction as this.

My excellent friend here is not to blame in that he was born on the other side of the Atlantic,—at least I have heard him say that he did not think he was. [Laughter.] I am not to blame I assure you that I was born here, although in this respect I have more to be ashamed of than my excellent friend. [Applause.] I confess I am ashamed of my country. I do not think it anything to brag of that I am an American. But God has placed me here, and I must take my place in the ranks, and perform the duty which the great Creator has assigned to me. If a friend chooses to come to assist me shall I refuse him? Why what an absurd and ridiculous notion is this, to shut the gate in the face of its best friends—in the face of one who comes to tell us of our sins, to warn us of our doom; who comes not with trumpet and drum, but with the truth, with the words of living truth, whose weapons are from the armory of God. [Applause.]

Why should America have been disturbed by the arrival of George Thompson?—Why was it that the stones of Boston cried out against it, and that Faneuil Hall spewed him out, and that in Springfield he was burned in effigy? He was happy to see, however, that he had met with a resurrection. [Loud Applause.] America with a population of twenty millions could not have been afraid of the truth that he was about to utter; and there was nothing that a criminal dreaded so much as to hear the truth told of him. Tell as many lies as you please of him and he will not complain. So was it with this nation. America feared the truth, not George Thompson. For these reasons did it appear that ours was the most impudent nation on the face of the earth, as well as the most inconsistent.

FREDRICK DOUGLASS, said: Now, I think that we, as a nation, have no right to claim exemption from criticism from abroad. I maintain we have no right to claim that this question of American Slavery is a question upon which and with which we have every thing to do, and no one else has anything to do.

By casting out the blacks from the sympathies of this country, from their benevolent regards and from their institutions for the improvement of mankind, they have presented them to the world, civilized and savage, to take up their cause and plead for them. George Thompson was invited to this country by a larger number than ever before invited any man to this land. He was invited by 3,000,000 of people. There was no letter sent, there were no voices heard; the death-like silence throughout the South in regard to the groans and tears of the down-trodden millions welcomed him with an eloquence

which could never be transferred to paper. [Applause.] He comes here to pour out his soul in their behalf. His constituency is here. The Tower Hamlets want him at home; the slave-prisons of New Orleans, the shambles of Vicksburg, the whipping-posts and dungeons call more loudly for him to remain here, than any call from the Tower Hamlets. [Loud cheers.]

He is wanted here, and here, if I could persuade him, he would make his home. He would do more for humanity here than I believe he could do even at home. He could do here for his constituency in England, what he could not do at home. Who is there that does not know that the grand obstruction to popular freedom in England is the system of Slavery in this country. It is an argument opposed to the reformers of England, against almost every reform that is urged. What argument more potent against Reform in England, than to point to American Slavery here, and assert that our free institutions are a failure. When we speak of the United States and praise its institutions, how are our assertions met in England? We are told that we commence by saying that all men are born free and equal, and yet live in a land in which every sixth man, woman and child is a slave.—When they speak of the equal rights of this country, and its freedom, we are told that there is no respect for human rights in the United States, and that the veriest tyrants that have ever cursed the earth are the men whom the Democrats, the Reformers of England, are desirous to imitate. For we must remember that although England has its laws of primogeniture, its alliance of Church with State, yet it has no Slavery. Although it has rags and poverty, it has no Slavery.—With the example of the United States, the opponents of Reform in England are able to baffle if not to put down the reformatory movements in England. I look upon American Slavery as the grand obstruction to progress throughout the world, and a blow dealt for the destruction of Slavery will be a blow dealt in behalf of human freedom throughout the world. [Great cheers.]

Get American Slavery out of the way, and freedom throughout the world will be revived; get Slavery out of this country, and it will become what it has long professed to be—the beacon light of liberty to all who have struggled for equal rights throughout the world. Now this matter of Slavery is a matter with which not only Americans have to deal, but one with which all mankind must rightfully have something to do; and I rejoice to know that England and Englishmen are not disposed to hold their tongues although they are bidden so to do by the people of the United States.

Years ago, such men as Dr. Cox were welcomed in British pulpits and received everywhere with consideration; but the instructions under which the church of England had been put by such men as Wm. Lloyd Garrison, and George Thompson had much changed their sentiments, have resolved them to exclude such men. They had no right to hospitality in England, or elsewhere. He took the ground, that a slaveholder had no right to live, and therefore that above all the apologists for Slavery had no right to live; to receive, at any rate, a welcome in any part of the universe. He is as much an enemy to the human race, and as much to be detested as the tiger. He has no right to our sympathies until he shall repent. If these apologies were ignorant it would be a different thing, if they were innocent of the crime.—But could not be said so. They were endeavoring to preach themselves into high places. The clerical advocates of the fugitive slave law had this subject in view—at any rate they aimed at popularity. They advocated that law because they knew that by so doing they may perchance get into some of the high places.

Mr. Douglass, in referring to the term impudent, which Mr. Quincy had applied to America, made some rather amusing remarks. It was, he said, a word with which he and his people were very familiar. If a negro came into a white man's presence in the South, with his hat on, he was told he was impudent. The same, if he passed on the inner side of the side walk. To assert their rights was to be impudent. However, he could not say with Mr. Quincy that we were an impudent people, because he was white, whilst he was a black. [Laughter.]

Mr. D. then referred to the fact, that whilst the New York Herald was condemning foreign interference in the person of George Thompson, it was advocating the interference of America in the affairs of St. Domingo. So much for consistency. He said that he had just learned that Bennett himself constituted a case of huge interference as he was a Scotchman. [Laughter.]

The following summary of the speeches which followed the preceding, is from the very excellent report of the Pennsylvania Freeman.

Mr. Quincy then spoke for a short time, and gave a humorous account of that gassing Martin Farquhar Tupper. Mr. Cluer of Boston then introduced to the audience by Mr. Garrison, and he gave them a thrilling speech of nearly an hour. I will not attempt to give you an account of Mr. Cluer's speech; it was full of fine passages and humorous touches. He spoke of the capture and trial of Sims, and the Boston dogs who at the bidding of the slave power degraded the old city, and the memorable commonwealth of Massachusetts.

At the close of Mr. Cluer's interesting speech the resolutions approving Mr. Thompson's course in this country passed unanimously and Mr. Thompson arose and in a brief but beautiful and thrilling speech, vindicated his right as a man to an interest in the Abolition of American slavery, and as a Christian to follow Christ across the ocean, in his mission to seek and to save the lost. He pictured with graphic power, the idolatry

and demon worship which exalts the slave power, above the All Merciful and All Wise, as the Supreme Ruler of conscience, denying a "higher law" than its cruel behests.

I have a right, he said, to stand upon the platform of the American Anti-Slavery Society. I sat by its cradle. I watched by it in its early days, and have been its accredited agent. I shall watch it and do my best to urge it on, and I intend to be at its funeral.—I expect in good time to see the dark horse of Slavery wind its way to the grave which Freemen have prepared for it, and in that day see the end of the glorious career of the American Anti-Slavery Society, which then having completed its work will die with the blessings of the world upon its memory.—But we are here at Syracuse; we are no longer permitted to gather in the metropolis of New York. What a spectacle! A city with brotherhoods innumerable—all protected by law! With grog-shops innumerable, protected by law! With Slaveholders and abettors of Slavery innumerable, protected by law! But with no protection for a peaceful meeting of freemen, Christians and philanthropists assembled for the highest of the nation. To this they have done as did the Gadarenes to the good and pure; they have cried, "Depart out of our coasts!"

This speech was cheered at every step, and he closed by reading Whittier's fine poem,

"God bless ye brothers in the light
Which ye are waging now."

Mr. Walker, of Ohio, made a very excellent speech, in which he sketched the course of the Slave Power, and its constant encroachments upon the rights of the free people of the country.

Henry C. Wright followed, commenting upon the inconsistency which visits the sternest punishment upon the ragged thief but excuses the sinner in broad cloth white bluing the sin.

Mr. Garrison rose and remarked, The great bard of nature has truly said, "Thrice is the arm of God both his quarrel just, and he but naked though locked up in steel whose conscience is corrupt." Who are those who are calm and serene at this hour of excitement? Whence this excitement? They tell us we are fanatics, madmen, poor and powerless, yet we are the people against whom the great and mighty of the land are gathered together. Job tells us that in the ear of the oppressor there is a "terrible sound." I am convinced that the tyrants in this land hear now a terrible sound, and that is, "No Union with Slaveholders." This doctrine is starting, it is true; all reform doctrines are starting. When we first uttered the doctrine of "immediate and unconditional emancipation" there was a universal outcry; yet now that doctrine startles no one, now the preaching of instant repentance is heard and acted upon.

Alluding to political imitations of the "Fathers of the Revolution," he honored their courage and heroic strength, without concealing their sins and inconsistencies. But the fawning parasites who now sell Freedom and their country while lauding those hardy old heroes, would be scouted by those old soldiers and statesmen—Washington, Hancock, Adams and others—could they come forth from their graves, they would turn to the Abolitionists as the true friends of America, the only lovers of liberty in the land. [Applause.]

You mean to have the Fugitive Slave Law repealed—indeed! You really think so, do you? Well, friends, I tell you it will never be done. You can as easily turn back Niagara with your hand! as turn back the Slave Power. *Never turns back!* It always carries its point, and triumphs over all your efforts to legislate against it. Its course will be now as it has ever been, to throw its present horrible crime into the shade by perpetrating a more hideous and startling one. The Fugitive Slave Law will be made to look small by the side of the next encroachment upon the rights of man. Already the game of the conquest of Cuba and of Hayti are upon the board, and they will doubtless both finally succeed, for they are both Southern schemes.

Mr. Thompson remarked that "the hour of adjournment had arrived, and he did not wish to mar by any words of his the profoundly deep and powerful speech of Mr. Garrison." "No man," said Mr. Thompson "can disguise from himself the importance of the question of the dissolution of the American Union. This question is yours, and not mine. My business is not immediately with your Union. I deal with the great principles of Freedom and Truth, which lay at the foundation of all great reforms. I grapple at once with the crime of Slavery, and leave you to settle your political questions among yourselves."

Mr. Thompson continued at considerable length, and closed amid the cheers of the assembly.

Mr. McKim stated that he was authorized to subscribe on behalf of Hon. Victor Schoelcher, of the French National Assembly, the sum of 100 francs. [Applause.] Mr. Schoelcher, Mr. McKim remarked, is a leading Abolitionist in the French Assembly, and has distinguished himself by the part he took in bringing about Emancipation in colonies of his own country. He it was who drew up the bill which, under the Provisional Government, abolished Slavery immediately and forever, in the islands of Martinique and Guadeloupe; [Applause.] and he it was who by his zeal and vigilance has defeated thus far the efforts of the reactionists to reintroduce, in a modified form, the slave system, in those colonies. [Renewed applause.] He is a man of wealth, and has devoted, with great generosity, his money as well as his time and talents to this philanthropic work. Though a Parisian, he is the representative, in the French Chamber, of the Island of Guadeloupe; and it is a singular fact, that while he, a white man, is chosen by the colored people of that Island to represent their interests in the National Assembly, a colored man (M. Bessette of Martinique) is the chosen representative of the reactionists, the old white planters of the colonies. Mr. Schoelcher

cher has lately been made acquainted with the Anti-Slavery movement of this country, by a lady from Paris who is now on a visit to the United States, and who is now present at this meeting; and so deep is the interest which Mr. S. feels in this movement that he has conceived the purpose of establishing a newspaper in Paris, one of the objects of which should be to co-operate with us in its promotion. Some time since, Mr. Schoedler had written to Mr. McKim to know if the Abolitionists of the United States would contribute money to aid in the establishment of his paper, but on learning that the Fugitive Slave Law had created an emergency which absorbed all their money as well as almost all their sympathies, he lost no time in writing to withdraw his request; and now, said Mr. McKim, instead of coming to us as an applicant for our means, he appears before us, through his friend, as a contributor of a portion of his own. (Acclamation.) Mr. McKim expressed his pleasure at the prospect of having the co-operation of the French Abolitionists in our holy cause. The public sentiment of England has been brought to bear with great effect against our American Slave system; but let a similar influence be exerted, in co-operation, by France, the most highly civilized nation of Europe, and it will not be long till this infernal system shall be uprooted and forever abolished. American Slavery cannot stand against the public sentiment of the civilized world.

As an illustration of the need of such a newspaper as a Mr. S. proposed to establish, and of the ignorance which prevailed even in the most intelligent and pious circles of Paris, Mr. McKim mentioned the fact that it had lately been stated from the Tribune of the Assembly that the Abolitionists of the United States were unworthy of confidence, and that so gross was their inconsistency that not a few of them were owners of slave possessions in the Island of Cuba. (Laughter, with cries of "preposterous!") Preposterous and absurd, however, as this seems to us, (said Mr. McKim) such is the profound ignorance which prevails on this subject in Paris, that there are men there, intelligent on other subjects, who believed it. A paper such as Mr. Schoedler proposes is greatly needed, and would be an invaluable auxiliary to the cause. (Great Applause.)

Parker Pillsbury then addressed the meeting upon the moral revolution now agitating the nation, a revolution which as much transcends in greatness the Revolution of 1776 as eternity is greater than time.

We are surrounded by traitors who, for emulations of office, have sold the liberty of millions of the colored race and sold our liberties also. The men who have thus bartered away our liberties, if they had lived in the days of Washington, would have been found on the side of tyranny.—Who would believe that a revolution for liberty ever took place in this land? There were but few slaves in the land then, and the number is now increased to three millions! Were it not for Bunker Hill monument and other symbols to tell of the grave of liberty—no thing to remind him that there had been a revolution here, and bloody battles fought for liberty. The monument at Bunker Hill seems to the candid investigator for truth, like one of the cold marble columns which one sees sometimes in the graveyards—over the graves of rich misers—built to commemorate virtues which never existed, in memory of some proud miserly wretch, whose only good act to the world was done in dying and leaving it. (Applause.)

When the Court House at Boston was in chains—when armed men were in the streets to help the Slave Power—when poor Sims was carried away into bondage, I thought it was time to dig the grave of liberty—to dig the grave of Bunker Hill, and dig to Plymouth, and let the shaft at Bunker stand as a headstone, and Plymouth Rock as a footstone, to tell where the last remains of all for whom the Pilgrims toiled, and the heroes fought, lay buried. (Applause.)

The subject of Finance was taken up, and earnest and thrilling speeches made by Abby K. Foster, Mr. Garrison, and Mr. Chace.

O, said Mr. Garrison, for the intellect of a Webster; O, for the rhetoric of a Clay, to plead this cause as it should be pleaded, but I can only call you to duty and point you to the thousand wounds of the homecoming, and let those "poor dumb women" plead with you. "The slave is abandoned of all but the Abolitionists. They alone care for him.—The Bible Society have resolved to give the word of God to the whole world, but the 3,000,000 of slaves in this land are not within that world of the Bible Society! They are left to perish, and if we care not for them they will not be cared for. It is forbidden to teach them the word of God! No light must enter their dark minds! When Sims was taken from the Court House the ruffians waited till the moon went down, for they were afraid of her mild light! And when they reached the street there was a lamp burning there, and one called out "God's sake put out the light." He should have said for the Devil's sake, for God in the beginning said "Let there be light!" and so he says now! (Unbounded applause.)

Wm. H. Burleigh rose and said that he had held and still held somewhat different views of the *modus operandi* of the cause of Abolition, but he wished there, before the world, to give his contribution to the American Anti-Slavery Society, to give his heart and hand to the veterans in the cause, and for the future co-operation in all the great measures for the advancement of the cause. The time, he said, had come when all the minor differences should be forgotten, and together all friends of Freedom should make common cause against Slavery.

This, from Burleigh, was received with the most hearty applause by the whole Assembly.

Edmund Quincy, Esq. of Mass., was introduced to the audience.

Mr. Quincy said—"Mr. Chairman, the A. T. Herald last week says, two Conventions for the dissolution of the American Union are to be held, one in Syracuse and one in Charleston, S. C. Why, Sir, is this? Why the Southerners think that the Constitution of the country does not secure to them their rights. South Carolina and Georgia bullied the nation into making a Pro-Slavery Constitution. I will do the people of South Carolina the justice to say, that I like their spirit while I detest their cause. I like their spirit, for I believe in the right of secession, and I do say that the American Anti-Slavery Society and members of the Southern Rights Convention, are the only people of spirit in the land. The Government of this country is professedly formed for the protection of the people; but it has entirely abandoned

the Slave, and we, the free people, so called, have no protection. What protection does it give the free colored man at the North? Why any one may take the free colored man at the North by making oath that he is his property. We, the free people, are liable to imprisonment and fine for an act of common humanity toward the defenseless slave. What protection have you, Sir, from the Government? You, for no crime, are denounced and a reward of \$5,000 is upon your head. You have little cause to be thankful for your protection from the Government.

Take the case of Mr. Hour. For going to South Carolina the accredited agent of Massachusetts to test a simple question of civil law, he was driven with violence and gross insult from her borders; and not he alone, but the old Bay State, was thus kicked out. And this indignity to a sovereign State has never been atoned for. What is the protection of the United States Government to Samuel Hour?

And when the Mississippi bore to the Ocean the blood of Lovejoy, did the Government avenge the deed? No; it did not. By that act we suffered.

"Then you, and I, and all of us fell down, While bloody Treason flourished over us."

But about one hundred and thirty thousand actual slaveholders have always ruled this vast nation, now containing twenty millions of souls! The signal of our country is the branding-iron, the thumb-screw, the whip and the chain.

The speech of Mr. Quincy was of great power and surpassing beauty. George Smith being loudly called for, took the platform amid the acclamations of the assembly. He remarked that he regarded as cordial a call from that assembly as indeed a compliment. As he looked over the audience he saw heart and brains enough to stock twenty political meetings, but he could not consent to take the time, when the audience were waiting to hear George Thompson.—He closed with a happy allusion to Mr. T.'s labors in this land, as the missionary of Freedom, and the "impudence" with which he was charged in daring to tell the American nation of its guilt and call it to repentance.

Geo. Thompson rose and was received with three cheers.—He said: "The gentleman who just left the stand, alluded to my so called impudence. Well, Sir, I must confess to the possession of a tolerable stock of such impudence as that to which he has alluded; and I do not much wonder, when I see so many of my countrymen who are professed friends of Freedom in England, for the love of dollars and cents, sell her in the market of America. (Cheers.)

When I see the Coxes, the Hobys, the Spencers and the Buckinghams, who have turned the lyre of liberty in England desert her cause in America. I do not wonder that the people of this country look upon me as a "vaca arid" when they find that I will not sacrifice the interest of the Slave for my own popularity and comfort in America. (Prolonged Cheering.) Why Sir, Dr. Cox of Brooklyn lectured in England on the subject of Temperance. He could find no subjects severe enough to apply to the sellers and users of intoxicating drink, and he is the man who now classes me for my plain language upon American slavery, with thieves, robbers and murderers. He wrote letters, such as I trust I shall never write, abusing the hospitality he received, and published them just as he left the country, not then knowing that the steamer would stick fast in Dunham Bay, and that he should, in consequence, go back to London to meet the men whose kindness he had abused. We look over the ocean and see a Nation in chains. You have taken three millions of creatures, wrenched all over with the signature of God, and written upon them *Beast*! A fouler act of wickedness was never committed in the history of the world! "Put out the light and then put out the light!" You have put out the light of the intellect of millions of men, and in its blackness the net stands pre-eminent on the records of time. There is no excuse for slaveholding in this country—even if it could in any possible case be excused for a moment—for your country is rich in every thing. You draw boundless wealth from the soil and from the sea. Slavery is sustained solely for the gratification of the most sordid avarice—for the gratification of the most mean and selfish political ambition!

It is utterly impossible to give any adequate idea of Mr. Thompson's magnificent speeches at this Convention.

Mr. McKim of Philadelphia, spoke of the husband of Euphemia Williams, to whose case he referred yesterday. He stated that the husband of this woman had been sentenced to the Moyamensing Prison upon very slight evidence of theft; evidence, which in the case of a white man, he doubted would have been sufficient for conviction. He had, with others, including the complainant and all the parties to the prosecution, petitioned Governor Johnston to pardon the convict.

They all felt that if the prisoner was guilty, the sentence was cruelly disproportionate to the crime, and that his punishment had already been sufficiently severe. The slaveholders had been to the prison and claimed the man as a slave, but had unwisely told their errand and intention to apply to the Governor for a pardon, for the purpose of seizing the man as their slave. Whether this was done he could not say, but Gov. Johnston was not the man to prostitute his official power, to play into the hands of the slaveholders. For the public reasons mentioned, however, the Governor had pardoned the man, and said Mr. McKim, here he is! and the poor fellow stood up and was received by the audience.

Wm. Goodell made an excellent speech setting forth the guilt of the churches, and urging political action for the abolition of Slavery. He said already in New York State he could count by scores independent Christian Churches who owe no allegiance but to God, and who utterly repudiate Slavery, War and every other sin. (Great applause.)

Mr. Garrison rose instantly, and said that toward those churches the American Anti-Slavery Society held no opposition, but bid them God speed.

Thomas Whitson, of Pennsylvania, made a telling speech full of sound sense and sound reasoning, which was received with strong demonstrations of approval.

Mr. Douglass then spoke, and stated that his opinions had recently changed materially in relation to the duty of political action, and intimated that he should no longer oppose it.

H. C. Wright spoke upon the nature of the sin of Slavery, and proved from nature, from

the law of right written on the human heart, that if the Bible does really sustain Slavery, the Bible, by that act, demonstrates that it is not from God, but is false and spurious—but he utterly denied that the Bible did sustain Slavery—it was Anti-Slavery from Genesis to Revelations.

Wm. H. Burleigh made a powerful speech, strongly marked with the logical reasoning and the well known eloquence of the Burleighs.

Rev. Mr. Pryne, of Wayne county, spoke at length upon the duty of political action. Mr. Goodell rose and uttered the following sentiment, which was rapturously received:

We will act together, though we may use different means—yet our ends are the same—Constitution, or no Constitution—Law, or no Law—Government, or no Government—Millard Fillmore and his army, or no Millard Fillmore and his army—God helping us, **SLAVERY SHALL DIE!** (Tremendous cheering.)

Charles Sedgewick, Esq., made a very able speech. He said he did not agree with Mr. Garrison in many things; but Mr. Garrison and his friends claimed the largest liberty of speech, and were also willing to grant it to others. (Applause.)

Mr. Sedgewick spoke of the utter wickedness of Chattel Slavery—the party trammels which too often kept men from doing their duty to the slave. He spoke of the flax cotton, and said that it would probably change entirely the whole aspect of affairs, and make the commercial interests of the land free from the influence of the Slave Power of the South; and it was the duty of all to assist in every way the development of this new invention, and the time might soon come when the hempen plant which the Mississippi Senator thought only useful to hang up his brother Free Soil Senator might be used to hang the Slave System as high as Heaven! (Great applause.)

Mr. Sedgewick, in the course of his remarks, took occasion to rebuke with severity the harsh language of the early Abolitionists and their coadjutors.

Mr. George Thompson replied in his usual faithful and uncompromising manner, and vindicated the language used, saying that the English vocabulary was poor and bankrupt of words fit to describe adequately the guilt of the Slaveholder and of his apologists.

Mr. Sedgewick applied some of the remarks of Mr. Thompson to himself, which Mr. Thompson declared he never intended for him, for he did not consider Mr. Sedgewick an apologist for slavery.

Mr. Sedgewick rejoined to Mr. Thompson, with great warmth and temper, and was betrayed into the utterance of some imputations on Mr. Thompson unworthy of both gentlemen.

Mr. Thompson rejoined, and commented with much severity on the inconsistency of the person who demands that the slaveholder should be treated with kindness and persuasion, while he vituperates the advocates of the Slave for branding the preceptors and apologists of Slavery as they merit.

The matter was amicably settled in a few minutes, and neither gentleman at this moment indulges toward the other the slightest ill feeling.

The Misses Edmondson were then introduced with some feeling remarks from Rev. Samuel J. May, upon their history, and a touching remembrance to the noble men, Messrs. Drayton and Sayres, who now lie in prison at Washington for endeavoring to rescue these fine girls, and others, from a life of degradation and Slavery.

These young ladies then sang in beautiful style the song whose chorus is

"The bounds are baying on my track,
O, Christian, will you send me back!"

The audience then rose and sang

"From all who dwell below the skies."

Thus, near midnight, closed a Convention whose influence will be felt throughout this broad country, and which will hasten the downfall of tyranny in this land and in this world.

Frederick Douglass in the North Star after noticing the excitement raised by the President's visit to Rochester, gives the following truthful presentation of the President's character and position:—

For our part, we saw the President, only as the Chief of a Band of Kidnappers; wielding the whole power of his combination, or (misnamed) government, for the most inhuman and detestable purposes, the head of slavery propaganda, seeking to establish the horrible relation of master and slave in every State of the American Union. A man who has struck down the right of trial by jury, has virtually suspended the writ of *habeas corpus*, is the author of brutal judgments, the violator of the Constitution of the United States, and the destroyer of liberty and property, without due process of law. To greet such a man with shouts of exultation, to gaze upon him with the appearance of admiration, to turn a quiet eye all along, at his advent, is to pursue a course well calculated to exalt crime, and to abase virtue, greatly to the detriment of the manhood and morality of the community. We look upon the money expended, as worse than wasted; the time devoted, as thrown away; the whole Pageant as degrading in the extreme.—F. D.

RECIPIENTS OF GERRIT SMITH LANDS. Edward Manning, one of the 75 City donors of the Gerrit Smith lands in Franklin County, writes in relation to the movement making for the settlement of these lands.—Several families have already left the city for the purpose of establishing on their lands in Franklin County, and others are now expected to follow. The contemplated Whitehall and Lake Champlain Railroad is surveyed through town 14, (where the land is located,) which will greatly benefit the settlers, by affording facilities for sending timber and agricultural products to market. Of the 75 donors but 8 have sold out, and none of the rest, says Mr. Manning, would sell out for the greatest inducement; and he expects that when those who have emigrated have fairly effected an opening they will not easily get discouraged by the sudden transformation from city to country life. We publish the above to disabuse the public mind as to the condition of these lands, which have been the subject of so much controversy.—Tribune.

The notorious Washington Gay, one of the gang of Michigan desperadoes who set fire to the depot of the Michigan Central Railroad, and formerly a resident of Onondaga County, N. Y., died in Detroit jail on the 8th instant.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, MAY 31, 1851.

EXECUTIVE COMMITTEE MEETS JUNE 1st.

The Union of Abolitionists.

The recent pressure of the slave power upon the North has produced a tendency to fraternization among all classes of Anti-Slavery. To the repetition and increase of this pressure we look as the only means that will ever arouse and combine the North for any effective resistance to that power. So obliterated is the conscience of this nation—so sweet are the emoluments of office—the gains of trade—the indulgence of ease and the predominance of sect and party, that might as be truth, we are without hope of its success, so long as the North continues as now, prosperous in her iniquity. She will not effect the emancipation of the slave till she be herself enslaved—she must lie far more ignominiously prostrate than now before the slave power, and be forced by similarity of position to make common cause with the slave.

The last act of tyranny, the fugitive slave law, as in some of its features it is more atrocious than any thing that has preceded it, so it has more exerted this influence of which we speak. We see it principally on those most sensitive to this influence—the abolitionists. It has brought them all, of whatever school into close proximity, disposing them to develop not their points of difference, but those they entertain in common. They have long seen, that by union the South has its power; and they now begin to feel that by union they can alone successfully compete with that power. Hence the kindly feeling that has pervaded the anti-slavery press and characterized anti-slavery conventions for the past few months. We rejoice in this, for we are always and everywhere the friends of union, when its corner stones are justice and humanity. But can this union of anti-slavery elements be now perfectly effected, and the whole host of anti-slavery warriors marshaled under one banner and harmoniously marched against one common foe. The mass of the people are yet unaroused. Though they wear chains, they hear not their clanking—they wear fetters upon their limbs, but they gull them not, and though the burning iron of slavery has pierced their insensible flesh, it has not yet entered their soul. The anti-slavery men and women of the nation drawn down by this dead weight of pro-slavery insensibility around them, cannot assume their true position. Their power of action is paralyzed in its presence. They are disposed perhaps all unwittingly, to themselves, to temporize—to place some idol above the God of freedom and give to it their homage—a book and creed—a constitution—an institution or organization must remain untouched, though it be the main pillar of slavery. They are satisfied to act upon the defensive—not appreciating the terrible power of the evil, or the real efficiency of the means by which they seek its overthrow.

The difference of Anti-Slavery measures originates, in a great degree, from different appreciation of the wrongs of slavery, or from a different estimate of the adaptation of our political and ecclesiastical organizations for its overthrow. This difference existing, it is manifest that different measures will be the necessary result. For example the different advocates of the anti or pro-slavery character of the Constitution—though harmonizing as many of them do, in their abhorrence of slavery, are necessarily driven to different means of assault. The one may legitimately vote under the Constitution and secure if he can the overthrow of the system by its means. To the other there seems no course of efficiency except revolution. He cannot co-operate with the liberty party, for to his mind the whole course of action it proposes is based upon a fiction, without form, tangibility, or other evidence of substance. To him, so terrible is the power of slavery upon this nation, with the wealth, social influence—the government the church and all other sources of influence at its command—that to attempt its renovation by any ordinary political or ecclesiastical action seems a waste of effort—an outrage upon his own convictions, and mockery to the slave. He can therefore do nothing less than to solemnly and unyieldingly demand a dissolution of the bonds, or a dissolution of the government that maintains them. To the other whose sense of justice may be equally outraged with his own, by the enormities of slavery but whose confidence in government exceeds his, who has been accustomed to look to Church or State for the redress of all wrongs, the former position looks like an extravagant and uncalled for expenditure of labor, and sacrifice of institutions and perchance of life. What then is to be done by these individuals having thus a common object but thus widely differing in regard to measures. Shall they attempt compromise? Weakness and inefficiency will be the result. The former would have no heart in any attempt at controlling ballots or influencing parties or partisans. No more could the latter in prosecuting measures to him so uncalled for. We have been speaking only of the availability of these measures. Of

course if in the estimation of either party the one course of measures be morally right and the other wrong, the difficulty is insurmountably increased. Shall we then despair of that union?

By no means; though it is impossible to force it sooner than circumstances shall prepare its way. Let each work and fight with the implements and weapons of his choice. Laboring for one common object, in common where we can, separately where we must. A clear field and fair play to each and fidelity from each to all. Thus earnestly laboring our perception and love of truth will be augmented—our appreciation of means, and their adaptation, will be corrected. We shall do something towards arousing the conscience of the masses. And when slavery shall have conceived and executed its next diabolical outrage—exceeding as it doubtless will, any that has preceded it, we shall be nearer if not quite ready, to do as all who have ever achieved their freedom, have ever done; viz, so estimate the blessings of freedom that we shall place them above all the other considerations of life—may above life itself. Then there will be union of heart of purpose, of measures.

TO CORRESPONDENTS.—E. A. Lukens has our thanks for her interesting letters. We hope to receive them frequently—she may take our readers by the button as often as she chooses without danger of restiveness.

We are sorry to learn that we cannot so frequently as formerly expect to hear from our Cincinnati Correspondent. We assure him however that his favors are always welcome.

Our friend Treat will excuse the liberties we have taken with his letter. We were anxious to give the intelligence it contained, but our columns crowded at the time of its reception, forbade, without curtailing it as we have done.

To our correspondents we would say be brief as will comport with your subject. We want to hear from you all but cannot except briefly.

ANNIVERSARY SPEECHES.—We have given either extracts from or abstracts of all the speeches delivered at the Anniversary, which have yet come to hand. By this means the readers of The Bugle will be able better to follow the current of the meeting and partake of its spirit, than by the publication of one or two of the speeches entire. We may perhaps yet publish full reports of some of these speeches as they shall be received.

The Cincinnati Convention.

It will be seen that our Cincinnati correspondent deems it necessary to vindicate the course of certain gentlemen from the charge of improper motives in absenting themselves from the Cincinnati Convention. We know nothing of their reasons for absence and are willing to believe they were such as will abundantly justify them to their own consciences and the slave. But if it be true as the remarks of our correspondent would seem to intimate, that they absented themselves because of the views of the members of the convention on other subjects—then they placed themselves on the indefensible ground of the pro-slavery churches of the land who are more jealous of their theological character and creed than for the principles of truth and freedom. What if the president was a socialist and other members of the convention of all parties, Garrisonian, Women's Rights, Liberty Party, and Free Soil. They were earnest men and women who had assembled for a common object, on the only true ground—toleration of opinion and freedom of utterance. And beautifully and truthfully, to us at least, did the President on one occasion, remark that "never before had he seen an assembly so truly like one of sisters and brothers." And all who on this occasion gave their co-operation are so far as this act at least is concerned entitled to the character of the friends of freedom. If there were those who absented themselves from this convention because their political, theological, or anti-slavery reputation would not bear contact with such persons as were there assembled, we can expect no efficient co-operation from them. Their reputation is quite too fastidious and delicate for the rough and tumble of that conflict that must precede the emancipation of the slave.

The Whig Platform.

Col. Humphry, candidate for Congress in the Louisville district says—If Gen. Scott will write himself down by the side of Millard Fillmore on the compromise question, I would yield my support to him though he would not even then be my choice. The Louisville Journal says,—We have no reason to believe that Gen. Scott is not perfectly sound in respect to this matter, (the fugitive law) but most assuredly he cannot without an explicit avowal of his views, obtain a solitary electoral vote in any slaveholding State.

The St. Louis Republican declares, "No man can be a Whig candidate for the next Presidency, with any chance of success, who is not openly a friend of the compromise measures of the last Congress, and who is not pledged to adhere to them strictly and honorably, as a compact not to be broken or set aside for any cause whatever. He must not give it a mere formal support, but it must be warm, thorough, consistent, and patriotic. It must be such a support as Clay and Webster and Fillmore—aye, and even Cass and Foote—have given to it, and stand bound in honor to give to it."

To this the Springfield Republican in behalf of the Whigs of Mass., responds as follows.—"The Fugitive Slave Law is the only subject which can interfere with the harmony of the Whig party of Massachusetts, and we look in vain for a difference of opinion in regard to it throughout the whole Whig press of the State. We find not one of them talking of the excellencies of the law, or inculcating in any way the idea that it is unexceptionable; but we find all of them vindicating its execution, and opposing all violent and factious opposition to it."

Salem Quarterly Meeting.

A word in relation to Salem Quarterly Meeting held at Columbiana 10th inst., may not be amiss in The Bugle.

It is known that, for some years past, there has been a collision of sentiment amongst the members of the society of Friends in relation to their duties as regards the various reform movements of the age.

One part contending that members ought not to co-operate with those, outside of society, to promote the Anti-Slavery, the Temperance and other kindred enterprises in Reform; the other assuming the propriety of associating with all who may be interested in advancing the cause of humanity, irrespective of their opinions on theological questions unconnected with the platform on which they co-operate.

In order to understand the position that each occupied at this meeting it is necessary to step back to the last Quarterly Meeting a moment to get hold of the fact of adjournment.—All the business done at last meeting was to adjourn; and the Clerk being one of the liberals, framed his minute so as to adjourn the Quarterly meeting to meet at Columbiana instead of Beaver-Falls the regular place of holding the meeting. The manifest object of the Clerk, in thus wresting the Quarter from its legitimate place of meeting was to separate themselves from the liberals.—But it did not succeed, and after the liberals had succeeded in inducing women Friends to adjourn theirs to Columbiana, the Clerk in order to avoid the difficulty, as far as possible that circumvented him, finally left out COLUMBIANA, and adjourned the meeting without specifying the place adjourned to. But all parties understood that Columbiana would be the place.

All met, and James Hambleton, who was the regular Clerk, but was absent at the last meeting, being present took his seat at the table, when Samuel Nichols who had served as Clerk *pro tem* at the last meeting, objected to James Hambleton serving as Clerk,—this took the liberals and J. Hambleton by surprise,—and after considerable discussion, I think the Nichols party explanation was about this. The regular Quarterly meeting should have been held at Beaver-Falls, consequently the regular Clerk should have been there instead of Columbiana, that this was not the regular Q. M. but had assembled in consequence of an invitation issued by Columbiana Monthly meeting to such as would unite in carrying out the order of the Yearly meeting to Salem Monthly meeting to erase the minute receiving Oliver Johnson's certificate, and that they had come to hold a meeting under that call, that they would not hand in their reports to the Clerk, or to any one who would not serve them under the call from Columbiana and in no event would they co-operate with Salem Monthly meeting.

James Hambleton would not serve any party either liberal or liberal, and unless they would go on together he could not serve.

The liberals then appointed Edward Hoops Clerk, Samuel Nichols assistant to go on with their business under the call, and although some of the liberals protested against their proceeding thus, and though their trespassing against the rights of the Quarterly meeting yet they had nerve enough to brave it through. The liberals waited till the others closed and then held what they called the regular Quarterly meeting, in which they agreed to appoint a conference to be held 14th of next month, and appointed a Committee to co-operate with New Garden Quarter in getting up the conference. What each party will now do is a matter of speculation.—I think the Nichols party are very much pleased that they have succeeded in thrusting the liberals from them, as they now anticipate a peace in their Zion, but there are some that go with them who eventually will not bear proscription in silence but induce again trouble in the camp.

How long the other party will continue, it is hard to foresee, perhaps they have not veneration sufficient to exist apart from the other party, nor perhaps have they sectarianism enough, to exist long without those whose main business would be to keep up the machinery of their religion organizations: Most of those denominated liberal Friends have sympathies warmly enlisted in the Anti-Slavery enterprise, and I think it can truly be said, that this is THE question which produced the division in the Quarterly Meeting. Many too of the liberals have a warm abstract sympathy for the Slave, but a still stronger one to preserve their ecclesiastical organization. Z.

Christian Anti-Slavery Convention.

This convention, it will be recollected is to be held at Chicago Ill., commencing on the 3d of July next. We have not access to the call for the Convention, but we understand one of the prominent topics of discussion will be the separation of the church from slavery. The call embraces Christians without regard to sect.

The Ohio State states that arrangements are being made on the different lines of travel, to carry members of this convention to and fro, at reduced rates. Arrangements are already completed for carrying delegates from Cleveland to Chicago for \$5, (half price) making \$10 both ways.

Ravenna Convention.

The Free Soilers of Ravenna have given a hearty response to the proposition of the Pennsylvania Convention, for a Mass Convention for the Western Reserve, on the 25th of June. Read the notice of the Committee of arrangements which we publish to-day.

The extracts from the anniversary speeches on our First Page, as also the report of the annual meeting in our last should have been credited to the Anti-Slavery Standard.

Ralph Waldo Emerson is lecturing to large and enthusiastic audiences in Mass., on the subject of the Fugitive Slave Law and D. Webster.

To the Editors of the Anti-Slavery Standard, I have the honor to acknowledge the receipt of your issue of the 10th inst. and to express my appreciation of the interest and ability which you have shown in the cause of the slave. I have the pleasure to inform you that I have the honor to acknowledge the receipt of your issue of the 10th inst. and to express my appreciation of the interest and ability which you have shown in the cause of the slave.

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Cincinnati Correspondence.

CINCINNATI, May 17, 1851.

To the Editor of The Bugle: I can bear testimony to the general carelessness and correctness with which the Bugle is printed; the typographical errors of your compositor are not numerous, but in my last letters in the paper of the 3rd inst., are two or three which require correction, caused very probably by my bad manuscript which was written in more than usual haste. In my first letter the name of *Samuel Lewis* is printed uniformly wrong. The name of our new and worthy Mayor should be Mark P. Taylor. Your printer makes me say that Harman and Jenny Lind each gave \$150 for benevolent purposes, before leaving the city. It should have been \$1,500, making \$3,000 given by both, to which add the proceeds of the admission fees to the auctions (\$450) and we have nearly \$3,500 distributed by these persons in charity in our city. The Mayor has made a public announcement of the disposition he has made of this money. \$1500 was given to the Relief Union an excellent institution for the relief of the poor in the city; the balance was divided among the Orphan Asylums, Protestant and Catholic and the Daughters of Temperance. The Colored Orphan Asylum received its full share in the distribution.

Your correspondent who gives an account of the Anti-Slavery Convention does injustice, it seems to me, to those Free Soilers who did not attend or did not take any active part in the meeting. It is true there was some show of impartiality in the formation of the business Committee, but the call for the Convention, signed by ladies, the organization and leading speeches made it apparent enough that it was a party spirit and tendency a Garrisonian, Woman's Rights, Non-Voting convention. What may have been the intention of those who called it as to its being a "Union" Convention as to all practical purposes a meeting of that class of Abolitionists. So it was generally regarded here, and I supposed it so plain that one could scarcely be a doubt about it. This is not say in censure. A year previous a Christian Anti-Slavery Convention was held at the Vine St. Church, (Rev. Mr. Boynton's congregation), not Baptist as your Correspondent says it) which though not in the terms of it, was just as generally considered, as by many a meeting of Anti-Slavery connected with what are called the "Evangelical" or "Orthodox" Churches and nine-tenths of the more in attendance were of this class. In this, as in the present case there was nothing wrong. Each party has its favorite line in regard to voting and other agencies promoting the cause, and sees in the other measures it deems injudicious; and, as a general thing, work but by holding down Conventions and carrying out its measures alone. It is very likely that Mr. Lewis, Senator Chase, and other leading-going Anti-Slavery men who disappeared from many of the *peculiar* doctrines and views of the American Anti-Slavery Society, and the spirit and tendency of the whole sentiment and reform of which L. A. Hine representative may have thought it right to stay away. Had they taken an active part, it would have been in any way they would have identified, whether justly or not, with views and measures they disapproved. They thought proper to purchase their own tickets; Dr. Brisbane, Nevins, and Free Soilers thought it right to attend in the proceedings: it was a meeting in which both parties we may believe conscientiously and in which they should have been harshly or their motives called in question. In such things it seems to me that we should go for the largest freedom of opinion, when we know from past experience that of Freedom the heart is right. Samuel Lewis is the last man in the city I should accuse or suspect of being anything but an Abolitionist. A more disinterested, warm hearted, self-sacrificing friend of the rights lives not beneath the sun.

We knew before I saw him Chairman of the Convention that L. A. Hine was an Abolitionist, though I have long known him.—Some years ago I have heard him speak in reputation of the Bugle, and of the mean views of Garrison party, and though a writer for the National Era he has never been able to go as far as Dr. Bailey in opposition to Slavery. If a good Abolitionist, he must be a hypocrite. Between his devotion and services to the cause and those of Lewis, Chase and others there can be no comparison.

It is becoming a popular place for religious and other assemblies of a general or local character. A year ago we had a National Convention of Physicians in session for a fortnight, and this month the American Association for the advancement of Science held its annual session here, for the first time in the Alleghenies. Over three hundred were in attendance—some of them distinguished in the various departments of science. Among others may be noticed Prof. S. P. Hays and Prof. of Cambridge, Mass.; Com. of Prof. Hays of Washington; Drs. J. C. Smith of Cleveland; Col. J. C. Smith of the same place; Richard Owen, of Kentucky; Prof. Henry of Smith-Houston; Sears C. Walker of Philadelphia. A large number of interesting reports on interesting subjects in Chemistry, History, Geology, Astronomy &c., were presented. I understand that one paper presented on the subject of the human brain read or lay a mere sketch of their most of them are the result of great research, and as they will be published in a volume, in that form can be read as they deserve by all interested in the investigation. This convention was of practical, unambitious men, who were absorbed in pursuit of science than

in making brilliant speeches. Several members, before adjournment, expressed themselves highly pleased with Cincinnati, its rapid growth, its enterprise, its literary institutions and the hospitality of its people. Prof. Henry and some others had never been so "far West" before. Prof. Agassiz is still in the city delivering a course of lectures before the Young Men's Mercantile Library Association, to audiences composed of the most intelligent and cultivated of our citizens. His subject is the order of Creation as manifested by Geology, one on which he is perfectly at home.

Mr. Gough left us last week after a series of very successful lectures in behalf of Temperance. Upwards of 7000 persons signed the Pledge in this city at his meetings. The last week his audiences were as large as at the first. Wesley Chapel being crowded every night with an audience of two thousand persons. No one who has ever visited us caused such a sensation on this subject or enjoyed a more universal popularity. His oratory is evidently heart-felt and unaffected and this constitutes its charm and its influence upon a popular audience. These efforts seem almost without effect on the mass of intemperance and liquor selling in so large a city, but they must result, to some extent in good.

The severe frost of the 1st inst., destroyed nearly if not quite all the fruit in this vicinity. All the peaches, apples and cherries are killed, four-fifths of the grapes, most of the plums, and the raspberries and strawberries are much injured. In only a few warm and sheltered situations has fruit of any consequence been saved. Since the 1st we have had very warm weather, the 11th and 12th, the heat was oppressive, ranging from 60° to 90°. In regard to our climate we may with propriety use the expression "we know not what a day may bring forth." Such sudden changes must be prejudicial to health. On the 1st and 2nd of May the temperature 31° in the city and 24° in the country, ice formed and all the fruit killed; in ten days up to 90° and in season for the warmest parts of July and August!

Yours, P.

Letter from Joseph Treat.

CINCINNATI, Madison Co., N. Y., Friday evening, May 16, 1851.

MY DEAR MARRIS: My last concluded with an account of the close of our Anniversary meetings. Garrison and Thompson, accompanied by George W. Putnam of Lynn, Mass., who goes with them as a reporter, held meetings in Farmington, Ontario Co. on Saturday afternoon and evening. The meetings were to have been held in the Hicksite Friends' meeting house, the largest Quaker edifice I ever saw, but somebody went that morning before daylight, and out of spite, broke off the two front doors, and carried them away, and I suppose no man "knoweth where they are unto this day." So the good Quakers went to meeting in the forenoon and worshipped, sitting in a house without any doors, though fortunately the weather was warm. Well the afternoon came, and when the friends of liberty discovered what had befallen the doors, they immediately took counsel, and left the house, and went their way unto the Orthodox synagogue, (only a few rods), and there they held their feast. Now lo, it was a curious place to which they had come, for it was ancient; and it was built like a barn inside, with high walls of partition, to keep the men and women from hurting each other, and circular galleries, that rose toward the roof as they went back, and looking for all the world like a place to throw hay down from on the cattle below. And beside, the whole building was very small, so that the hundreds who flocked to hear, had to stand in all parts, and block the passages, and through the windows till not a breath could enter. I never heard Thompson speak so, before nor since. It was thunder and lightning, and lighting and thunder, till it seemed as if slavery and all who upheld it, particularly Daniel Webster, the clergy and the churches, were completely annihilated. And Garrison spoke well and nobly, producing a profound impression. At Waterloo I saw Henry B. Stanton, once foremost in the ranks of the immediate abolitionists, but now degraded and sunk into a mere compromising politician, having descended from a Liberty Party man to a Free Soiler, thence to a Barnburning Democrat, till finally, he has come to coalesce with even Old Hunkers themselves! Tuesday, we were at Seneca Falls, where they held one meeting. Garrison had some way taken a sudden cold, so that he could hardly be heard; he however made a good speech, as Thompson of course did.

Wednesday we were at Port Byron. Garrison had lost his voice entirely, so that he could only speak in a whisper, and was unable, therefore, to say a single word. But Thompson made it all up, not only speaking two hours in the afternoon, but again in the evening. His speech in the evening was the greatest thing of its kind I ever heard. Of its kind, I say, for it was not better than the one on Sunday afternoon, for it was not like it. That was powerful and terrific, this was beautiful. It made me think of the words of Gerrit Smith at Syracuse, when, in his speech of welcome, addressing himself to the abolitionists of Central New York, and speaking of Thompson, he said, "we are glad to be brought once more under the fascination of his eloquence!" I never heard anything so much like fascination before.

Thursday at Conestota had two good meetings. Parker Pillsbury and J. W. Walker are lecturing in this region. I ought to have said that Sojourner Truth will spend the summer in Ohio. To-day come to this place and met our friend Mathews. At the request of Mr. Thompson he gave an account of the outrage perpetrated on him in Ky. In the evening Brother Mathews and myself held a meeting, it was a good one. We were aided by the excellent music of the Luca Family colored, from N. Haven.

Yours in the good cause, JOSEPH TREAT.

EDITORIAL BRIEVITIES.

The proportion of the slaves to the free population, in New Orleans is one to five.

The Provincial Parliament of Canada was opened at Toronto on the 22 inst.

Mr. Webster has been invited to speak before the Virginia Convention.

From sixteen to twenty fugitive slaves are said to pass through Oswego weekly.

The Cherokee population in all amounts to near 20,000 souls.

The enlargement of the Capitol at Washington, is to be commenced on the first of June.

A new rail-road route has been surveyed from St. Louis to Vincennes, Ill. It is designed eventually to extend it to Cincinnati.

A Texan kidnapper on his return from the capture of a fugitive was shot through the heart by a Mexican. The slave returned to Mexico.

We notice by the English papers that the expected addition to the Royal family of England has been postponed sine die.

A despatch from Washington says: "The letter of Chas. Sumner, in which he avows himself in favor of the Union, has created considerable surprise here, and is greatly admired."

The second Sunday of May is the day fixed by the Constitution of France, for the election of President and members of the National Assembly.

Board at the World's Fair varies from \$20 to \$50 per week. The number of visitors is constantly increasing—210,000 persons have obtained passports from France alone for this purpose.

A suit is now pending in N. Y., between the Methodist Episcopal Church North, and the Church South, on a claim for the Book establishments in New York and Cincinnati.

Rev. H. S. Gordon has been excluded from the Baptist Church in Georgetown, for inviting Christians of all denominations to the communion Table. That will do for evangelical slaveholders.

Samuel R. Thurston, delegate to Congress from Oregon, died at Aspalco on the 9th of April. He had under his charge the five ladies sent out by the National board of popular education as teachers to Oregon.

The receipts of the Am. Board of Com., for Foreign Mission, during the nine months of the current financial year, have been \$186,500 being an advance of \$17,301 upon the corresponding months of the previous year.

In the Legislature of Massachusetts the bill to abolish capital punishment was rejected—Yeas 97, Nays 172. The proposition to remove the seat of Government from Boston has passed the House to a third reading.

The American Temperance Union reported at its recent anniversary, 7,000 liquor shops in the cities of the State of New York, selling liquor annually to the amount of \$25,000,000; this exclusive of the villages and country.

Amongst the curiosities at the Great Exhibition is a coat of Irish frieze from the establishment of Messrs. Kears & Co., which may be altered into nine different shapes! We hope after it is shown, it will be presented to some of our politicians, say Mr. Webster.

We understand that the surrender of Sims cost the General Government over ten thousand dollars, the city of Boston, about the same amount, and the claimant about twenty-four hundred dollars, making an aggregate of more than twenty thousand dollars.

The Free Soil party appears just now to have a strong appetite for slippery politicians.—Atlas. It does seem to have an appetite for politicians who slip into Congress, vide, Sumner, Allen, Mann, Fowler and Co., and by and by, Palfrey and Rantoul. A majority of the People seem to have a similar appetite.—Essex Freeman.

The Virginia Convention commenced in the decision of the Committee of the Whole on the basis question. Bills were presented embracing propositions to base the representation in both Houses on the federal numbers and white population, which would give the East and West an equal number. They were ordered to be printed. The compromise is safe.

The Constitutional Convention of Maryland, has recently adjourned, providing for the election of judges by the people—a homestead exemption to the amount of \$500—and abolishing lotteries and imprisonment for debt, and Clergymen are ineligible to a seat in the legislature.

During the thirty four years since its organization, the Colonization Society has expended one million and a quarter of dollars. The National Society has removed 6,116 emigrants at a cost of \$149,38 per head. A miserable expenditure, to gratify the prejudice of the North and the avarice of the South.

Not but hopeful. The Bishop of London has extended an invitation to the distinguished ministers who may visit the world's Fair—to preach in the houses of the established church. Arranging to herself the character of the true Church, she has heretofore refused to admit to her pulpit any but her own clergy.

A Chartist Convention has recently been held in London, as we learn from the Tribune, which has put forth its creed embracing among others the following reforms: Universal male suffrage—annual parliaments—vote by ballot—eligibility of voters without regard to wealth—the soil to be held by the State, and leased to individuals, or associations—education to be gratuitous and universal.

Western Reserve Mass Freedom Convention.

AT RAVENNA, JUNE 25.

The Painesville Convention passed, among others, the following resolutions.

Resolved, That we recommend a Mass Convention, of the Friends of Freedom on the Western Reserve, to be held at Ravenna, on the 25th of June.

Resolved, That we ask the citizens of Ravenna, to appoint the appropriate committees and make the requisite arrangements.

In response to the foregoing recommendation, the Free Soilers of Ravenna, pursuant to notice met at the Court House, and appointed the undersigned a committee of arrangements to make preparations for the Convention.

We, therefore, notify our fellow citizens, that all necessary arrangements for the Convention will be made—invitations will be given to distinguished speakers in different sections of the country, many of whom will doubtless attend, and others may address us by letter.

It is hoped that the friends of freedom will rally promptly to the discharge of patriotic duties, and respond, with enthusiasm to this call, and assemble in great numbers to consult and confer together in regard to the action proper to be had in the important crisis which has come upon us.

WILLIAM FRAZER, WILLIAM CAINE, DAVID MCINTOSH, RICHARD J. THOMPSON, IRA GARDNER, JOHN WHITTESEY, ALBERT AUSTIN, S. A. GILLETTE, ISAAC BRAYTON, FRED. W. SEYMOUR, EZRA B. TAYLOR, WALLACE WILLIAMSON, ALEX. TOPPING, Committee of Arrangements.

CIRCULAR.

At Salem Quarterly Meeting held 10th of 5th mo., 1851, a communication was received from New Garden Quarterly Meeting, proposing a Conference of the Friends of Ohio Yearly Meeting, which resulted in the appointment of one, to be held at Salem, 11th day of 6th mo. next, to take into consideration the best interests of society. A Committee was appointed to unite with the Committee from New Garden in circulating information to Friends and others.

In pursuance with our appointment the Committee would invite and seriously urge upon all those interested in advancing the great interests of society, to meet together, for the purpose of consultation, in regard to the peculiar situation of Society, in its religious associations, believing that we have endured proscription till, to longer remain under its power would be wrong; and that truly to develop our spiritual natures, and promote the true interests of humanity, require associations of a purer, more free, and higher character than those in which illiberality, and assumed spiritual authority prevail.

In view of these and other considerations we invite all, everywhere, who are interested, to meet with us in conference to be held at Salem, 11th day of 6th mo., 1851, at 10 o'clock.

Lot Holmes, William Griffith, George Gardison, Mary Griffith, Rebecca T. Marsh, William Hubbard, Jane Trescott, Rebecca Gardison, Jonathan Morris, Dr. J. H. Hamilton, Robert Hille.

OBITUARY.

"The memory of the just is blessed."

DIED 4th mo., 14th, 1851, at the house of his brother in Millwood, Gurney Co., O., EZRA SCOTT aged nearly 24 years, after a severe illness of about four months which terminated in inflammation of the lungs.

He went to Mt. Union in the eleventh month last and engaged himself at school for the winter, which he attended but little over half the term, being hardly able to reach home, and living but nine days after his arrival.

The deceased was of a lively and cheerful turn of mind, and as much as possible administered to his own wants, to the last. His disposition was meek and gentle; preventing all bickerings with his associates. Though he suffered injustice from others by intrigue, treachery and deceit, he seemed to bear it all with christian fortitude, and to look forward with hope. He was a subscriber to, and diligent reader of The Bugle, fully adopting its motto, as well as the principles of most of the moral reforms of the day, and an uncompromising opposer of the popular churches and Orthodox clergy of the times. He was also an affectionate son, a sympathizing brother, a diligent and faithful nurse at the bedside of the sick. He was of industrious habits, as well as a studious scholar spending but little of his time in amusements, and on the contrary devoting almost his whole pecuniary means, and his last energies, to the pursuit of useful knowledge.

DIED—In New Garden, this county, on Wednesday the 21st inst., CATHERINE, wife of Isaac Johnson, in the 26th year of her age, of consumption.

The United States, which at first had assigned to it only 10,000 superficial feet of space less than France, at the Great Exhibition, and which was ranked second in consideration by the Royal Commission, has only contributed 878 packages, while the States of Zollverein send nearly 1,600. The consignments of Holland and Spain are nearly equalled by those of Tunis, and somewhat exceeded by China. Belgium has sent 1,093 packages, a quantity which places her above Austria and the United States, and on a par with Prussia. Brazil, New Grenada, Persia, and the Society Islands, send a solitary contribution; Mexico and Peru four, and Western Africa nine. The total number of foreign packages received is 10,082. Only 1,500 empty cases have yet been sent out of the building.

EMANCIPATION IN KENTUCKY.—The Paris, (Ky.) Citizen says, that thirty-two Slaves have been emancipated in Bourbon County, from June, 1850, to March, 1851.

Cincinnati A. S. Bazaar.

THE Anti-Slavery Sewing Circle of Cincinnati, having been successful beyond their most sanguine expectations in their efforts last fall, have resolved to hold another Bazaar the first week in October next, to be conducted upon the same principles of excluding raffling, unjust charges upon goods, and all objectionable features to Fairs, as usually held. The Society desires, most earnestly, to make this a means of great usefulness to the cause of the oppressed, and call upon all friends to aid them according to their several abilities. We beg those who last year sent us shoes, brushes of all kinds, china, tin, cabinet ware, such as small chairs, towel horses, &c., &c., combs, caps, books, hosiery, groceries, produce of all sorts, to remember that all found a ready sale and helped to give variety and solidity to the Bazaar. We wish emphatically to have it a useful one to all concerned, and anything which helps to make up the usual routine of household comfort, will be especially acceptable, as well as the more tasteful and ornamental. We all spend money somewhere. Let Abolitionists make it a principle with themselves to save and spend it there.—Thus shall we operate unitedly with those who feel called more immediately to labor and sacrifice in this way. We hope our friends will bear this in mind and make their arrangements to be with us or send in their contributions. Any thing left at Levi Coffin's Free Labor Produce Store, Court street, between Main and Walnut, directed to Mrs. Andrew H. Ernst, will be gratefully acknowledged.

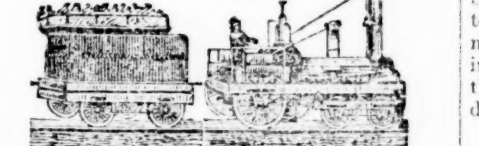
The New School General Assembly of the Presbyterian Church, at its recent session in Utica N. Y. Adopted reports, leaving the Church just where she was placed by the action of last year, the confederate of slave-owners.—As yet we have seen no report of proceedings from the Old School assembly, which was also in session last week at St. Louis. Of course the slave has nothing to hope from them. We shall be disappointed if they do not volunteer an argument for the "Powers that be." The General Assembly of the Cumberland Presbyterian Church also met at Pittsburgh, at the same time. A great majority of its members are citizens of the slave States, and of course its action will harmonize with slavery.

The Female Co-operative Union of Cleveland, have established a clothing store in that City, in which says the Democrat, they will sell as cheap as other establishments and have all their work well done. The association numbers about 19 members, and as the business shall increase they hope to augment their numbers.—This is an important movement. May success attend it.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio Timothy Woodworth, Littlefield, Medina co., O. Wm. Payne, Richfield, Summit co., Ohio. T. E. Bonner, Adrian, Michigan.



The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest living prices. HEDSON. (Office Back of Treco's Book-Store, Salem, O.)

YANKEE NOTIONS.

Pedlar's Goods at Wholesale. At prices lower than at any other place West of the Alleghenies. Merchants and Pedlars are invited to call and see, (as seeing is believing) and we will give them the proofs of the cheapness of our stock, which

Consists in part of Italian and American Sewing Silk, Spool Thread, Patent Thread, Shirts do, Combs, Buttons, Hooks and Eyes, Brads, Laces, Edgings, Pins, Insertions, Suspender, Fancy Soaps, Hosiery, Pottery, Gloves, &c. &c. &c.

This stock will be constantly renewed through Hancock & Lee of Philadelphia. All persons wanting articles of the above kind, will find it to their interest to call upon us, North side of Main Street, Salem, Ohio, or on Brancroft & Lee, No. 9, North 3rd Street, Philadelphia, before purchasing elsewhere.

SAMUEL BROOKE.

Salem, May 28, 1851.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines for any purpose to call before contracting elsewhere.

REFERENCES. J. P. Storey, Waukesha, Waukesha Co., Wis. James Sherrick, Twinsburg, Summit Co., Ohio. Mr. Tappan, Ravenna, Portage County, Ohio. Stow & Tapp, Brucerville, Trumbull County, O. Moore & Johnson, McCondeville, Morgan Co., O. Wm. Hambleton, Pennsville, Morgan Co., O. Edward Smith, Salem, Columbiana County, O. J. & Wm. Freed, Harrisburg, Stark County, O. Johnson & Co., Bloomfield, Trumbull Co., O. John Wetmore, Canfield, Mahoning County, O. THOS. SHARP & BROTHERS, Salem, May 30, 1851.

JAMES BARNABY, PLAIN & FASHIONABLE TAILOR! Cutting done to order, and all work Warranted. North side, Main Street, two doors East of the Salem Bookstore.

A Heart-Rending Tragedy!

The other day a young man in horrid looking plight, by some unaccountable circumstance stepped into a neat and commodious room three doors west of Treco's Book-Store,

AARON DAY.

The original Barber of Salem, with a "Sang Froid" unparalleled in the history of SHAVING, Hair Dressing and Shampooing, took an astonishing sharp RAZOR and amputated the young man's beard, and with an other surgical instrument, not quite as costly as the former, cut and dressed his hair in such a tasty style as to give COMPLETE SATISFACTION. The whole requiring but a very few moments. Will other Gentlemen in the same fix as the youth referred to, call and do likewise? Salem, May 22, 1851.

Anatomy, Physiology and Medicine.

The subscriber would respectfully announce that he is supplied with an increased number of superior facilities—having recently made new purchases—for demonstrating the subjects pertaining to the science of medicine; having a fine French Obstetrical Manikin; Skeletons, Dried Preparations; Life sized, and hundreds of other Anatomical Plates; a collection of the most approved colored plates for illustrating medical botany, large supply of Surgical instruments and plates and splendid pathological illustrations, besides a well selected modern library containing works on all the various branches, affording an opportunity of no ordinary character to ladies and gentlemen for speedily and thoroughly acquiring such information.

It being my design to continue to teach, it shall be as heretofore, no less my pleasure than desire to make all the instructions and demonstrations practical.

Those intending to study medicine would do well to commence at an early period.

The term for Anatomy and Physiology will, as usual commence on the first Monday of October. K. G. THOMAS.

MARLBORO, May 5, 1851.

N. B. Being desirous to dispose of my property I will sell on very reasonable terms.

Every Body Run this Way!!

HAVING moved and re-fitted our Shop, we feel safe in saying that we will be able to give entire satisfaction in the way of

Shaving, Hair Dressing, and Shampooing, to all of our old customers, and as many new ones as may favor us with a call.

Thankful for past favors, we hope to merit a liberal share of the public patronage.

With Razors sharp, and chairs that's easy—In shaving we'll be sure to please ye!

Combs that's ready, with scissors keen, We cut your hair both sleek and clean!

If your head is coated with dandruff, Give us a trial with our shampooing stuff, And if you doubt at all and wish to see, Call at Amble's Block, just number three!

LEE & JOHNSON.

Salem April 12, 1851.

Western Farmers' Insurance Company, OF NEW LISBON, OHIO.

This Company was organized, and commenced issuing Policies the first of May, 1850.

And, although it has been in operation but about eight months, we are able to report as follows:

Whole number of Policies issued, 2,660 " amt of property insured, \$1,616,100 " amount of Premium Notes, 8,474 " " of Cash Premiums, 5,591 " " of losses, 730

Balance of Cash Premiums above losses, 5,131

From the above it will be seen that we already number more members than most of the Mutual Insurance Companies that have been in operation for the last ten years, and have more Cash on hand than any other Company in the State on so small an amount of risk. The astonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

DIRECTORS:

NOAH FREDERICK, ARTHUR BURBICK, ALEXANDER PATTERSON, EDWARD POWERS, JOSEPH OBLE.

OFFICERS:

N. FREDERICK, Pres't, J. M. GILMAN, Vice Pres't, J. McCLEMONDS, Treasurer, LEVI MARTIN, Sec'y, WM. J. BRIGHT, General Agent.

Farm for Sale.

The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best veins of coal in the neighborhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be given.

For terms of Sale, and other particulars apply to James Barnaby, Salem, O. J. HEACOCK.

Estate of Jacob Shriver, dec'd.

NOTICE is hereby given, that the subscribers have been appointed and qualified as administrators on the Estate of Jacob Shriver late of Columbiana County, Ohio, dec'd. All persons knowing themselves indebted to said estate will please make immediate payment, and those having claims against the same will present them duly authenticated for settlement within one year.

JOSEPH ESTEP, } Executors. GEORGE WOLF, }

April 22, 1851.

WM. J. BRIGHT,

Attorney at Law, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Trumbull and adjoining counties.

Nov. 23, '50.

FOR SALE

A FIRST RATE BUGGY with Lion Axles, and two superior Fanning Mills, all entirely new. Enquire of JAMES BARNABY.

Salem, Feb. 22, 1851.

Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.

Aug. 10, 1850.] L. TRESCOTT, & Co.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

New Lyme, Aug. 17th, 1850.

C. DONALDSON & Co.

Wholesale and Retail Hardware Merchants. KEEP constantly on hand a general assortment of HARDWARE and CUTLERY. No 18, Main Street, Cincinnati. January, 1851.

Miscellaneous.

SIBERIA.

From the N. Y. Tribune.

The following deeply interesting sketch was written by a Polish Exile.

Siberia, a land so famous yet so little known, has like all mysteries, touched many fancies and busied many pens. Unwillingly a resident there, I wish to sketch some of its peculiarities as a relief against my tedious life. I write to kill time, but even if what I say shall lack system, it must needs be a valuable contribution to our knowledge of a country so well deserving and rewarding attention, yet rarely visited, save by those who would much more gladly go the other way, should I be fortunate enough once more to reach my native land, it will be my pleasure to arrange all the results of my Siberian experience, and to give them an adequate form.

At a Political Prisoner, and my punishment is banishment. But political crimes have their degrees, and so also have their punishments. There are four grades of punishment in Siberia:

First, Residence in a city.

Second, Service in a Siberian Battalion.

Third, Colonization.

Fourth, Public labor—in other words, work in the mines.

There is also a fifth grade, which is however, but a greater degree of the fourth, Prisoners in company.

Whoever is sentenced to a residence in a city retains his right as a nobleman. He can correspond with his friends, although naturally the whole correspondence passes through the hands of the Mayor of the city, and is very limited in its scope. The prisoner must not go beyond the city limits, but within them he may employ his time as he will, and is not constrained to labor. Whoever is appointed to a battalion has the same privilege of correspondence under the same conditions.

The political colonists take their name from the fact that they were formerly only allowed to live in villages. They are deprived of nobility, and in order of rank they stand lower than the Russian nobles. Justice ceases for them, and anybody may insult and maltreat them without danger from the law. Yet they belong still to the living, and may also correspond with their friends. At present the colonists mostly live in the city, are not forced to work, and have no other superintendence than that of the ordinary police.

Those who are condemned to a living death in the bowels of the earth, there to perish, or after an endurance of suffering to become Colonists, are no more to be ranked with human beings but with beasts of burden, with tools and machines. All human intercourse has ceased for them; they are buried alive and are entirely beyond the law.

The Companion Prisoners are compelled to the most laborious labor in the forts and prisons, always wear chains and have the head half-shaved. This class is considered the lowest of all. Russian social rank admits nothing lower. It is a great error to despise the position of the Russian serfs.

In the eyes of the prisoners they have great importance, especially the serfs of the crown. It would be long and weary work for the condemned to climb to the rights and importance even of this class.

The manner in which the prisoners reach their appointed place of punishment depends mainly upon the verdict and much upon the humor of the Judges. As far as Tobolsk the transport generally goes by post, and with some few short pauses at night for rest.

The third and fourth classes of the condemned perform the rest of the journey upon foot, laden with chains and in company with the most abandoned men, together with whom they are often bound to an iron pole. I know nothing sadder and more horrible than the encounter of such a procession. For my own part I recall nothing in Dante's Hell so awful. They do indeed, with some human feeling allow these wretched wanderers some days of rest. But where must they pass them? In the jails upon the desert, close by the post stations; jails devoted to the very scum of humanity, and in full view of the horses and carriages whose use is denied to their despairing weakness.

The population of Siberia is divided into three classes—peasants of the crown, traders, and officials of every kind.

The peasant owns no master and is free from forced labor. With a little gift to the Czar he finds every thing easy. Coming from the first, he throws himself eagerly into the stream of trade, and soon becomes false, as his business is governed neither by religion nor morality. Even when it is of no personal advantage he lies for the love of it, and with sly satisfaction despises the defrauded victim, whom he regards as his intellectual inferior. If you ask him whether he is a Russian he answers—No, I am a Siberian. But you will surely mistake if you expect to find in him a peculiar nationality.

The native is Russian through and through, and shares all the Russian virtues and vices. He has no inspiring recollections of the past, no national prejudices and songs—and is the most prosaic man upon God's earth. He is even inferior in these respects to the Tartars, whose descendants are scattered about among the Russians, like islands. Among these men lingers yet some shadow, as it were, of their former dignity and dominion. Although today slaves, from whose hearts all hopes of freedom have died away, and who have no longer even the idea of a fatherland, yet in their song sounds still a vague yearning toward the great days departed, and their simple ardor touches the heart like a beautiful dream. It matters not that you do not understand the words of the song—its sense is evident enough. It is the heir of an invincible race saying, upon the graves of his fathers, a prayer which he does not himself understand.

The Siberian Russian has no thought for the past. There is no yesterday to him: nothing but the present moment—and that moment a combined enjoyment of brandy, bathing and tea. Vainly do you speak to him of heaven, for his heaven is where he finds schnapps, tea and a vapor-bath. God, he knows only as an image or more properly as a caricature, before which a lamp burns, and by which he bends and crosses himself when he enters the room. This ceremony is the whole ritual of the Siberian, and quite suffices for his spiritual needs. As long as I have lived in Siberia, and God knows, it is no short time, I have never heard a mother teach her child to pray.

The merchant differs from the peasant only in appearance. But he is quite as false,

and, as he is of more consideration in the world, he goes more skillfully to work. If he does not surpass the Jew in cunning, he does not yield to him. This is shown in the proverb—"Where a Russian trader settles, a Jew has no chance."

Among the traders must be reckoned the Russian priests, for they are merchants, too, and trade in objects of religious devotion. The priest advises the sick Siberian peasant to have the Virgin Mary for him, and chaffers with him about the price of the visit. It depends upon the amount, whether he shall have a large or small image, and whether it shall come to the patient's house on foot or in a carriage. This last style of visit, as costing much more, is held to be much more efficacious in its results to the invalid. The priest accompanies the image to the house attended by a retinue of people appalled according to the extravagance of the expense. Not only does this profanity obtain in Siberia, but also throughout Russia.

When a Siberian dies, the Priest issues a certificate for him, which, of course, must be paid. This certificate the corpse bears in his hand to open the gates of heaven, and the heavenly police, who it seems, are as severely disciplined as on earth, permit him to pass. The Emperor, as head of the Church, is obliged to sanction such blasphemy, and the Government takes no care to stop the practices or raise the people out of such darkness.

The faults which characterize the peasant and trader, belong also to the official, only he must be yet more sly and skillful, for he wears the imperial grace in his button-hole. But just there is the ground of his brutality, that the Government knows constantly his conduct, and the severer he is the faster he rises. Liquor and cards sweeten the fatigues of labor; he gambles, however not for amusement but for gain. The official invites a select party of his prisoners to a game of Boston, knowing, perfectly well, that he is to be the winner; for to the thoughtless man who does not dextrously lose his money, He learns soon enough that the game in Siberia is played after quite other rules than elsewhere, and that if an imperial Russian official honors a banished man by sitting with him at table, he should be eager to pay roundly for that honor.

Among the Siberian curiosities, however, I must not fail to mention the bell of Lightsech, which was banished by Boris Godunov, the miserable brother-in-law of the weak and inefficient Feodor Ist, because it opened its iron mouth and widely changed the news of the murder of the Prince Demetrius. It hangs in Tobolsk, in the upper Church, but so near the ground that the passenger can easily read the reason and date of its banishment engraved upon it. The image of Jehovah in the same Church is striking, the face of which, several eels long, seems intended to impress the spectator with a sense of the size of God. But the most remarkable of all, in my judgment, is the Brodajaga or Vagabond, a genuine national production, of which I must say something.

He is either a native or a condemned one of the two lower grades, who has somewhere committed an awful murder, and has then escaped with the booty hundreds of Russian miles, in order to consume it at leisure. As the Winter approaches and his gold gives out, he betakes himself stealthily to a city in which he has never been, and where he is sure that no one knows him. There he announces himself to the local authorities, but in a very peculiar manner. He says, with seeming simplicity, that he is a Brodajaga, that he does not know where he was born, or what his name is, nor where he has hitherto lived, or been doing. Such a confession in political cases would be quite sufficient to insure a vigorous application of the knout to refresh the memory. But the question is now of something less than Politics; at most, nothing more than a murder—so Justice must have its way. What, then, does the Judge do? He sends the delinquent to jail, and endeavors to discover, if there be any witness against the prisoner. The Brodajaga, who knows well enough how little danger to him there is in this proceeding, throws himself confidently into the arms of Justice, and has thereby obtained all that for the moment he wants—a warm room, food without work, and company, which he immediately shares with his associates those who belong to him by mutual sympathies. As the Winter ends, the way of escape is smoothed by diplomatic arrangements with the overseer, or at a fitting opportunity, the watch being won over, the prisoner digs his way out under ground, and goes to his old work. Should it unhappily chance that the Brodajaga is recognized in the jail, and that some witness appears against him, then a place in the mines, or companionship with some other convict, is his lot. He receives a generous share of the knout, and is branded for his repeated escapes. All this, however, does not terrify him or destroy his taste for his trade. He remains what he was; becomes more cunning, and even contrives to render his brand invisible.

Shortly after our arrival in Siberia we were visited by a man apparently very respectable. He informed us that he was ill, and having heard that one of us was a physician, he desired to avail himself of his advice. He visited us frequently, and was enthusiastic for German literature. Schiller delighted him above all other poets, and he was charmed to find that we had a copy of his works, and that he could see them privately. He gave us to understand that he was a Swede, that he had been formerly a tight-rope dancer, and had done a very good business. But unhappily, he once fell from the cord and broke his leg; since when he had depended upon the charity of the Poles for his living.

Just at this time, the Mayor of the city to which we had been allotted for our residence, and in which we had made the acquaintance of the Schiller enthusiast, died, and the Superintendent of Police, a great lover of spiritual drink, assumed his functions *ad interim*. It was not long before our rope-dancing friend was on the most intimate terms with the new Mayor, and gradually concerned himself in all the details of business. More than once we received our letters through him in a quiet way. We believed nothing less than that the intriguer would gradually tip the Chief of Police out of the saddle, and raise himself to the dignity of Mayor. But the stars had otherwise decreed. A Judge from Tobolsk came upon an official visit to the Mayor, who received him in the room where our friend was seated. The Judge looked at him sharply, recognized him at once as an old offender

whom he had formerly tried and condemned for murder, and ordered him instantly to be arrested. It turned out that our crafty friend was a common soldier in the guards, who had murdered his officer and broken open his chest, and had then become a Brodajaga. He received an application of the knout and was sent to the mines, but it is very possible that he has smuggled himself out again, and that he is to-day an official somewhere.

Murder, even in broad daylight is here very common. Women thus revenge themselves upon an unfaithful lover, or to get rid of a tedious husband, or of children who hinder the maternal plans. The usual means is poison. When the deed is done, the murderer goes to the Judge, shows him a five-rouble piece, (the customary fee in such cases),—declares, if it were a man, that he drank himself to death. The official then turns the thing over to the Physician of the District, who inspects the body, drinks a cup of tea in the house of mourning,—slips the five rouble bit into his pocket and certifies that the deceased died of apoplexy, occasioned by drinking. The thing is then done. When children are caused to die there is a similar proceeding, only the fatal illness has naturally another name. Into such society falls the exile who has scarcely shed the shoes of childhood, and is not yet capable of a political offense. Yet the Commission of Inquiry, bent upon advancing itself, finds something to do here. Games and jokes are adjudged to be conspiracies.—They arrest the children, and by blows and threats, and promises, drive them into confessions of deeds of which they have never dreamed. What must become of children under such influences?

Among the inhabitants of Siberia are also to be reckoned those who in the phraseology of the Government are called Kirghis, who have ostensibly submitted to the Russian yoke. The Kirghis among them are however independent to this day, and like the Tackerkish, are in perpetual feud with the Russians. The friendly, too, do not always deserve the name, for on a favorable chance they join with their free brethren and fall upon the Russian villages that lie along the border between the two races, and lay everything waste.

Yet the Russians often win brilliant victories over these foes, and I had some opportunities of observing the prisoners brought in. Far away a noise is heard, not shrill, but a smothered roar as if from the interior of the earth. Then the green Russian uniform appears, and behind this a crowd of gray-headed men with chains, and surrounded by a guard of soldiers. Momentarily pauses, for the old men who can scarce carry along their own bodies, must constantly rest as they creep on with their heavy chains. These are the hostages of the Kirghis, and those who conduct them are for the most part Poles, who serve in the Siberian battalions—Slaves leading Slaves.

What now does Russia with all these people; why does she lead them into captivity, and what finally becomes of them? These are unanswerable questions. Should they be ransomed? The Kirghis is too poor for that. He has only the dry desert; his feet, tent and his horse, and they do not suffice for a ransom. Even the friend Kirghis looks upon the Siberian with contempt, and stays in his cities only long enough to transact his business. That once over, he springs upon his horse and hunts whatever comes to hand, as if he regretted the time lost and hoped to make it up.

The Kirghis is a genuine Nomad and passes his life in the wild. When not on horseback he sits in his conical tent, made of the felt of camels' hair. Here he drinks his Kumis, a sour, spirituous, exciting drink, made of mare's milk, which he suffers to drip into a leathern bag adapted to the purpose. The Siberians drink it as a medicine, and contend that it is good for diseases of the heart and even for consumption.

The Kirghis externally resembles the Tartars, and have, like them, ugly features, little glowing eyes, deeply set, and a head, curling black hair, and a pale complexion. But the resemblance is only external. The Tartar has somewhat civilized himself, and has become a quiet, peace loving tradesman, while the Kirghis is still the wild son of the Steppes. Brave, impatient and fiery as his horse; hard, yet tempered as his dagger; rough as his drink; he doubles up his fist when he meets a Russian, and fosters his hatred for ever. The Siberian Tartar dreams no more of Freedom; he has become used to the yoke, and is a "good subject." The Kirghis, too, has been obliged to submit, but the consciousness lies like a stone upon his heart. Apparently he bends under the iron law, but it is only that it may be nearer the oppressor; he plunges the dagger into his breast at the first moment. Their revenge is of the most avil character, and is such as prevails among wild men to whom torment and martyrdom are pleasant.

They are greatly to be pitied, the Siberian exile dwells in a subterranean hole and hunts slaves in order to supply a certain quantity of skins to the Government, or who seek the horror of Siberia in the climate.—It is true that the cold is so severe that birds upon the wing freeze and fall dead to the earth, and scurvy and gout are for the same reason permanent diseases, especially in the eastern regions. The Summer is as warm as the Winter is cold, and the heat is more intolerable from the swarms of gnats. But these things do not make Siberia terrible. It is the inexorable thought "Thou shalt die here." This it is that strikes its culture back into the heart of the Exile and gnaws at always and everywhere. It mingles in his dreams, it awakes with him at morning and clings to him until he sinks, wearied, to sleep. From every book which he takes in his hand, from the sheet of paper to which he would confide his sorrow, stare at him the frightful words. They mirror themselves upon his features, and seem to each of his fellow sufferers stamped upon his brow. This high degree of suffering shows itself also in the faces of natives, many of whom—without knowing it, are children of the unhappy whose bones lie under these eternal snows. The horrible thought of being a Siberian exile consumes the vital force, dries up the marrow in the bones and drop by drop poisons the blood in the veins. When the tragedy is consummated, the victim is reduced to an idiotic automaton or despair has made him a maniac.

Upon the wide steppes of Siberia neither roses blow nor nightingales sing, but little islands of Forget-me-not are strewn here and there, which by their color remind the poor exile of heaven and seem to say to him "God is here too!"

From the N. Y. Day Book.
The Best of Times is Now.

"There is a good time coming, boys,"
Is the burden of the song;
Such is the poetry of youth,
When life and hope are strong;
But when the sun of life declines,
Age cries, "How changed are men!
Things were not so when I was young—
The best of times was then."

"There is a good time coming, boys,"
Is true enough I trow,
And says the plain, unclouded truth—
There is a good time now:
Why not improve the present, then,
Where'er the future lead,
And let each passing moment's page
Bear proof of thought and deed.

"There is a good time coming, boys,"
Makes many a heedless youth,
Who all forgets the present hour—
The first, the greatest truth—
That of all times since earth began
The present is for him—
That age will soon his powers waste,
And palsy mind and limb.

"There is a good time coming, boys,"
And many a one has passed—
For each has had his own good time,
And will have to the last.
Then tarry not, oh! eager youth,
For fairer gales to blow,
But bear in mind the first of truths—
The best of times is now!

An American Grace Darling.

The New York *Sunday Messenger* notices a young, intelligent and interesting woman, residing within sixty miles of New York, who has, with the assistance of an aged and infirm father, saved twenty-one lives, within the last fifteen years. The following particulars are given.

Kate Moore is the daughter of Captain Moore, who keeps the Light House on Fairweather Island, situated midway between the harbors of Black Rock and Bridgeport, Ct. The Island contains five acres of land, and is about half a mile from the shore. Many disasters, it is known, have occurred to vessels driven round Montauk Point, in a storm, and sometimes in the Sound to homeward bound, and this lady's ear is so accurate, it is said she can distinguish the shrieks of the drowning mariner, and direct her barque in the darkest night. She can trim a boat, and manage as well as any man, and seems to make up in tact, what she lacks in strength, and never refuses to turn out the darkest night, to the relief of the sufferers. Our informant adds that she is a highly accomplished and literary lady, and perfectly feminine in her manners, and that, although she occasionally visits New York, and other places in that vicinity, and has a large and most respectable acquaintance, many of whom know of these facts, they have never come to the knowledge of the public before. The late lamented Major Noah, who was remarkable for collecting the most interesting facts, by some means became acquainted with them. We also understand that Captain Moore and his worthy helpmate have resided upon the Island over twenty years, and brought up a family of five children, upon a salary of \$300 a year, all of whom have an excellent education, and that they entertain a great many persons who visit the Island, with true old-fashioned hospitality.—*Green Mountain Freeman.*

THE NEW FLAX MOVEMENT.—The recent improvements in the preparation of the flax fibre for textile fabrics have resulted in a success which is destined beyond all question, to produce great changes in the world.—These improvements consist, 1. In a mode separating the integument from the wood of the stem. 2. In a substitute for the tedious, imperfect and unwholesome process of rotting, to get rid of the resinous and glutinous matter which attaches to the fibre, and 3. In a new mode of splitting the fibre by carbonic acid gas, so as to produce a wool, which may be manufactured either mixed with cotton, sheep's wool, or silk, or separately. It has been practically demonstrated that this flax-wool or silk-cotton, of a fineness and strength at least equal to cotton, and capable of being manufactured with cotton machinery, can be produced with profit at a cost much below the present price of cotton, and indeed below any minimum which the price of cotton has ever yet reached.

As flax may be grown more or less abundantly in all the free States, as the process of preparation is simple and fully within the reach of our intelligent farmers, and as no new machinery is requisite to manufacture it, and, moreover, as it is not yet too late in the present season to sow flax, it is a matter of great and immediate interest.—*Commonwealth.*

INDUSTRY OF LYNN.—In the Directory of Lynn it is stated that the number of the Shoe factories in the city is 155, and the following is the number of persons employed by them, and the amount of the annual product.

Cutters, commonly termed chiekers,	275
Workmen, termed cordwainers,	3,779
Females, termed binders,	6,412
Pairs of women's and children's shoes boots and gaiters,	4,691,400
Value,	\$3,421,900

The value of the raw material used in the manufacture is estimated at \$1,637,716, and the capital invested in the business by the manufacture at \$1,053,650.

We laughed "consumedly" this morning to see a would-be-over-polite-sort-of-a-chap raise his hat to a lady, when a pair of socks, a dirty collar, a bunch of segars, a half dozen eggs, a flask and some law papers fell out on the sidewalk.

Dobb, the portrait painter, says that everything should be in character. For instance, search warrants should be printed on "tracing paper," and wedding notices on "fool's cap."

"Remember, John," said a Pennsylvania Sheriff to a friend who had shaken him rather roughly, "remember, I don't care a copper about it, personally, but whoever shakes me shakes the Commonwealth."

New Daily Paper in Boston.

A LARGE number of earnest Friends of Freedom, dissatisfied with the present condition of the Party Press, and desirous of having an organ which shall set forth, tenaciously and fearlessly, their sentiments and principles, have come forward and contributed, each one his mite, to a Fund for that purpose.

That Fund has been placed in the hands of Trustees who will publish in the City of Boston, on the First Day of January, 1851, a new Daily Paper, to be called

THE COMMONWEALTH,

and continue to publish the same EVERY MORNING, except Sunday.

It will set forth the principles of the FREE SOIL PARTY; but it will be truly a FREE PAPER, and not the bond-servant of any cause, or party, except that of Freedom, Truth, and Humanity.

THE POLAR STAR toward which it will ever point will be THE RIGHT; but the right of ALL.

It will recognize the obligation of Law, the necessity of Order, and the duty of Peace and Good Will to men.

No pains or expense will be spared to render it a Good Daily Paper; a Commercial, Political, and Literary Paper, worthy the men who create it, and the sentiments which it will represent.

The names of the Editors will be announced hereafter.

The Price of the Daily will be Five Dollars of the Weekly, Two Dollars—always in advance.

Subscriptions and applications for Advertisements received for the present at No. 5 Water street.

S. G. HOWE,
WILLIAM JACKSON, Trustees.

F. W. BIRD,
JOHN P. JEWETT,

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SALEM BOOKSTORE.

Jay's Review of the Mexican War.

The Young Abolitionist, by J. E. Jones.

Liberty Bell.

Douglass' Narrative.

Brown's Do.

Brown's Anti-Slavery Harp.

Slavery Illustrated in its effects upon Woman.

Despotism in America.

Church as it is, the forlorn hope of Slavery.

Brotherhood of Thieves.

Shayholder's Religion.

War in Texas.

Garrison's Poems.

Pierpont's Poems.

Phillips' Wheatley's Poems.

Condition of the People of Color.

Legion of Liberty.

Madison Papers.

Phillips' Review of Spooner.

Disunionist.

Moody's History of the Mexican War.

Letters and Speeches of Geo. Thompson.

And various other Anti-Slavery Books.

Pamphlets. Also a variety of other Reform publications; such as

Equality of the sexes, by Sarah M. Grimke.

May's Discourse on the Rights and Condition of Woman.

Auto-biography of H. C. Wright.

James Boyl's letter to Garrison.

Pious Frauds, Pillsbury.

Health Tracts.

Water-Cure Manual.

Female Midwifery.

N. P. Rogers' Writings.

Theodore Parker's Sermons.

Balloon's Non-Resistance.

George S. Burleigh's Poems.

&c. &c. &c.

Also a General assortment of Books, Miscellaneous, Scientific and Literary.

BARNABY & WHINERY.

THE Young Abolitionist!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the rights of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 25 cts., Muslin 25 cts., per copy.

I. TRESKOTT, Co.

Also, at D. Anderson's Baptist Book-Store, 34 West 4th St., Cincinnati.

August 10, 1850.

JAMES BARNABY

Merchant Tailor, and Dealer in Cloths!

Is just receiving, at his store, North side Main street, Salem, Ohio, a new and elegant assortment of Cloths, Casimeres, Vestings, &c., which he is prepared to make up to order, or sell by the yard or pattern, as required. Those wishing to furnish themselves with Dress, Frock, or Sack Coats, Over-Coats, Pantalons, or Waistcoats, will please call at his Goods, and if convinced it will be to their interest to do so, leave their measures; and in from one to six days, the clothes shall be ready, and the fit, quality, durability and Cheapness, warranted equal to the very best to be had here or elsewhere, and superior to any that are not the best.

THE TAILORING BUSINESS Carried on as heretofore.

Oct. 25th, 1850.

SEWING SILK.

MERCHANTS, Pedlars and others can obtain a good supply of a very superior quality of Sewing Silk, of all degrees and colors, either in packages or 100 Skein Bundles by calling at the SALEM BOOKSTORE, Salem, Ohio.

PATENT THREAD, Warranted as good and as cheap as the country can produce.

We are in the constant receipt of these articles, and for cash will sell them at above stated at the very lowest rates possible.

BARNABY & WHINERY.

June 1, 1850.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do, Naylor's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbia Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascus, Col. Co., O., or to Barnaby & Whinery, Salem, Columbia County, Ohio.

ENOCH WOOLMAN.

Also, for sale at the above named places several Cases of Scientific Apparatus, for Common Schools.

E. W.

THE BRITISH PERIODICALS

AND THE
FARMER'S GUIDE.

Liberal Offers to New Subscribers!

LEONARD SCOTT & CO.,

NO. 54 GOLD STREET, NEW YORK.

Continue to publish the four leading British Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable Agricultural work, called the

"Farmers' Guide to Scientific and Practical Agriculture."

By HENRY STEPHENS, F.R.S., of Edinburgh, author of the "Book of the Farm," &c., &c., assisted by JOHN P. NORTON, M.A., New Haven, Professor of Scientific Agriculture, Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid engravings, and more than 400 engraved wood, in the highest style of art, illustrating almost every implement of husbandry now in use